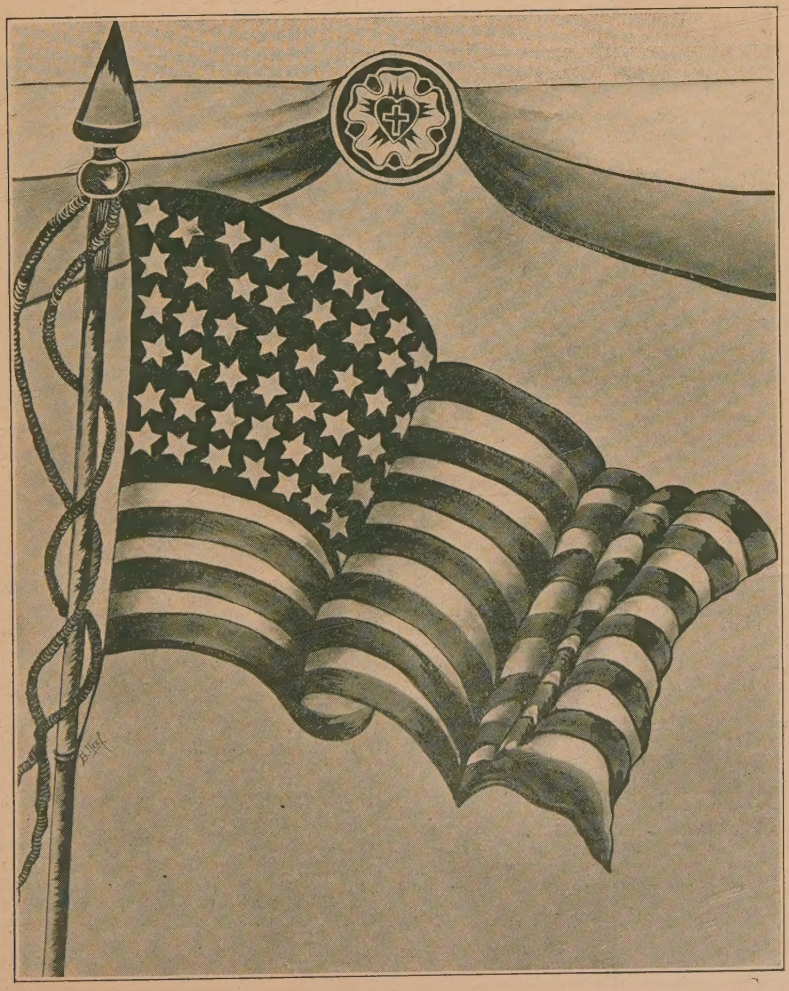
TOLEDO PRO-CONVENTION NUMBER

Vol. XXIX JULY, 1916 No. 7

Of the Church · By the Church · For the Church

# Luther League Review

The · Official · Organ · of the Luther · League · of America



Reports of New York State and Canada Leagues in This Issue

# THE BADGE OF ROYALTY

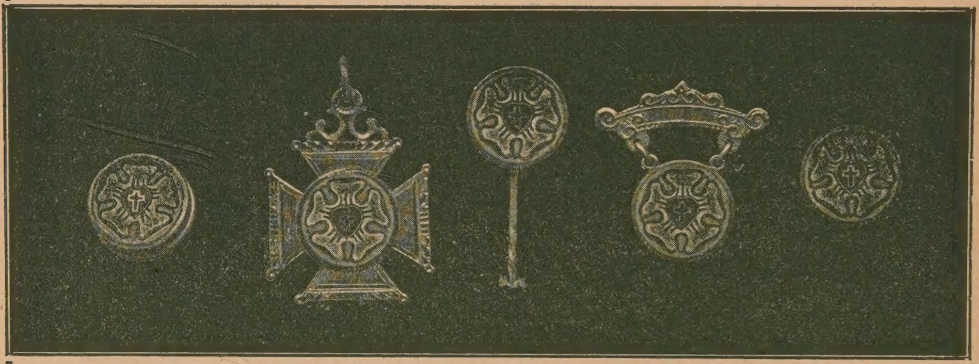
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

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It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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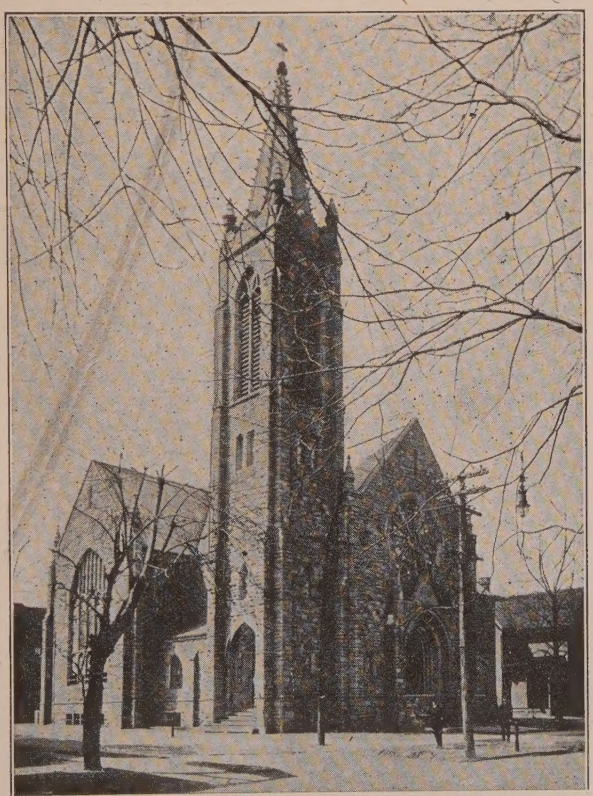
Of the Church - By the Church - For the Church

Luther League Review

# You will do better in TOLEDO

BY REV. ALVIN E. BELL.

IF the forthcoming National Luther League Convention in Toledo, Ohio, were just a week later it would form an ideal "birthday party" for the celebration of the one hundred and twenty-second anniversary of the erection of the first building in what is now one of the leading cities of the Middle West. "Fort Industry," so named from the rapidity with which it was erected by the victorious soldiers of Gen. Anthony Wayne a few days after the defeat of the Indians on August 20, 1794, at the "Battle of Fallen Timbers," was this first building of Toledo. Its site is marked today by the "Fort Industry Block" at the northeast corner of Monroe and Summit streets and will be passed by convention delegates in going from the business center to the church where the convention is to be held. Convention visitors who desire a bit of diversion will doubtless enjoy a ride in the early morning or between sessions around the Toledo, Maumee and Perrysburg Belt, viewing Fort Meigs and the monument erected to commemorate its brave defense by Gen. William H. Harrison and his men against the British and their Indian allies in 1813, and crossing to the west side of the Maumee River pass by the site of Old Fort Miami, the stronghold of the British General Proctor in his futile attacks upon Fort Meigs.



ST. LUCAS, THE CONVENTION CHURCH

Toledo seems to have imbibed and retained a characteristic spirit from the name of her first building, "Fort Industry," for she is decidedly a city of industry. From her very location she

could not help becoming a great commercial center. Located at the western end of Lake Erie she is at the "cross roads" of the great national lines of traffic which cross the continent running east and west and north and south, making her the second largest transportation center in the United States and the fourth in the world.

Toledo will be at its best during the time the national convention is in session, as it is decidedly a summer city. It has nearly 1600 acres of public parks where safe and sane amusements are provided free of charge to old and young. In one of these parks close to the convention church one may enjoy looking at the fourth largest collection of birds and animals to be found in any "zoo" in the United States or he may indulge in bathing, canoeing, rowing or yachting.

A ride to Toledo Beach on Lake Erie and along the Maumee in early August when the famous lotus beds are in bloom affords a view of hundreds of acres of blossoms of this sacred flower of Egypt unrivaled anywhere except along the River Nile. For fifty cents one may have an all day ride on one of the large steel steamers plying between Toledo and Put-in-Bay and visit the scenes made famous by Commodore Perry's naval victory on Lake Erie in 1813.

Toledo has a $100,000 Newsboys' Building which was the first and until now the only building of its kind in the country devoted exclusively to the interests of the little street merchants of a great city. Organized in 1892 by John E. Gunkle, it has since enrolled over 10,000 "newsies." In this regard, and with her many parks and well equipped public playgrounds, the city has shown a disposition to provide for the interests of her youth. But more notable from the Church's standpoint is the fact that within the past few weeks the Board of Education has acquiesced to the petition of the Federation of Churches to excuse upon request of the parents any and all pupils of all ages one hour each week for week-day religious instruction in the churches of their choice with public school credits for attendance upon such instruction. It is a modified form of the famous Gary plan, but inasmuch as Toledo is by far the largest city that has ever endorsed such a project, the "Toledo plan" of week-day religious instruction will be watched with interest by educators and clergy throughout the entire country. Our twenty-six Toledo Lutheran churches, as well as the other denominations, are planning to make the most of the opportunity thus afforded them for the coming school year. But this is only another proof of the truth of our slogan "You will do better in Toledo."

# Luther League of America

## "Of the Church, By the Church, For the Church"

### Twelfth Convention, Toledo, August 15th, 16th and 17th

BY LUTHER M. KUHNS.

"YOU will do better in Toledo," is the motto of the convention city. Naturally this awakens interest in the city and the approaching convention. The city of Toledo has an interesting history and it is interesting, too, because of its commercial prominence. The business portion of the city is composed of substantial buildings and it is a city worth a visit by any one.

#### National Convention

The Twelfth National Convention of the Luther League of America has been invited to hold its sessions in Toledo. These conventions are now of international proportion. The local committee is working to realize the expectations of delegates and visitors, and to make this convention worthy in every respect of the great Lutheran Church. The degree of help any League will receive from the convention will depend upon the earnestness and faithfulness of the delegates in putting into effect the thought with which they were inspired. Our convention at Toledo comes in the twenty-first year of our history. Our former conventions have been as follows:

First—Pittsburgh, October 30, 31, 1895.
Second—Chicago, November 17-20, 1896.
Third—New York, October 18-20, 1898.
Fourth—Cincinnati, May 22-24, 1900.
Fifth—St. Paul-Minneapolis, July 8-10, 1902.
Sixth—Buffalo, August 16-18, 1904.
Seventh—Canton, Ohio, October 30 to November 1, 1906.
Eighth—Chicago, August 11-13, 1908.
Ninth—Pittsburgh, October 25-27, 1910.
Tenth—Albany, November 12-14, 1912.
Eleventh—Baltimore, September 22-24, 1914.
Twelfth—Toledo, August 15-17, 1916.

THE BOODY HOUSE, CONVENTION HEADQUARTERS

But this convention will interest you because it comes on the eve of the Quadri-Centennial celebration of the Reformation and is a fitting preparation for that great event. The Luther League, therefore, says: "to every young man and young woman, learn to know the blessed heritage we possess. Our Church is not some small sect of recent growth, struggling for existence and recognition. She is the mightiest of God's Kingdom." The National Convention at Toledo will maintain the high standard of excellence of previous assemblages of the Luther League of America.

### Convention Theme

It is interesting to note how the practical work of the Church has been brought to our young people to engage their attention and to attract their study of the Church's need. Beginning with the first convention, the themes have been as follows: "Loyalty"; "Literature"; "Labor"; "Methods, Means, Men"; "Praying and Working"; "Believing, Knowing, Doing"; "Expansion"; "The Great Commission"; "Creed and Flag"; "Doers of the Word" and "Education."

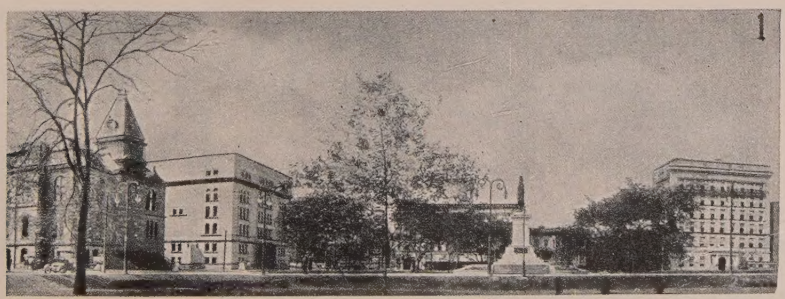
The theme of the convention in Toledo is "Lutheran Co-operation." This theme is based on John, 17; Galatians, 6:11 and Article VII of the Augsburg Confession. The keynote address of the convention will be "The Unity of the Faith." On the second evening the address will be on "The Augsburg Confession in Lutheran Unity," and the address at the Grand Rally will be "The Church of the Reformation United for Greater Service."

Among the topics to be discussed will be the following: "Luther League Co-operation"; "Co-operation Increases Power"; "Co-operation Imposes Obligation"; "Seeking Common Interest"; and kindred topics will receive the attention of the convention.

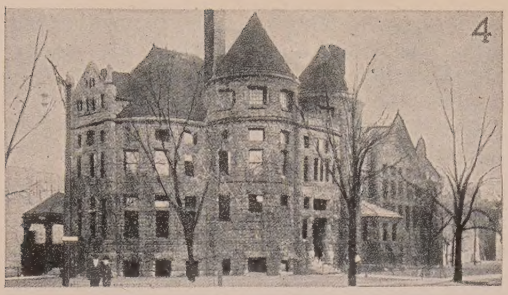
Among the speakers will be President J. Henry Harms, D. D., of Newberry College, Newberry, South Carolina; Rev. J. A. Clutz, D. D., Theological Seminary, Gettysburg, who will deliver an address on "The Preaching of the Gospel and the Administration of the Sacraments"; Mr. Chas. F. Sprague, Lima, Ohio, whose address will be on "Loyalty and Co-operation Inseparable"; Hon. George A. Baldwin, Judge of the District Court, Pennsylvania, Beaver, Pa., will speak on "Co-operation and Federation." The closing address of the business session will be delivered by Rev. H. J. Holman, of the United Norwegian Lutheran Church, Chicago, on "The Unity of the Faith Deepening Spiritual Life."

The first session of the convention will be held on Tuesday evening, August 15th, at eight o'clock, Mr. E. Aug. Miller, president of the Luther League of America, presiding. The keynote address will be delivered at this session by President Harms of Newberry College. This session, and also the second evening session, will be held in St. Lucas Church, Rev. Hugo Hamfeldt, pastor. The speaker will be Judge Henry W. Harter, of Canton, Ohio. The Grand Rally on the closing night of the convention will be held in the Coliseum. The music of the convention, especially the Grand Rally, will be one of the features of the convention.

Special features of the convention will be four Sectional Conferences. Each confer-




MEMORIAL HALL, Y. M. C. A., COURT HOUSE PARK



TOLEDO PUBLIC LIBRARY

ence will last an hour. These conferences will occur in the morning. One of these conferences will be a Pastors' Conference, conducted by Rev. Paul W. Koller, who so ably conducts the Luther League Topics for the LUTHER LEAGUE REVIEW. The other conferences will be in charge of Mr. Wm. Eck, Albany, N. Y.; Mr. I. S. Runyon, New York City, and Mr. Charles W. Fuhr, president of the Pennsylvania Luther League, Pittsburgh, Pa. The devotional services at the opening of the morning and afternoon sessions will be in charge of Rev. E. A. Trabert, Lima, Ohio. A song service will be conducted by Mr. Trabert in connection with the morning devotions.

### Credentials

Officers of State, District and Local Luther Leagues should secure their credential blanks immediately. For credentials for delegates application should be made to Mr. Paul B. Mattice, statistical secretary of the Luther League of America, Middleburgh, N. Y. These credentials are furnished free on application. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Middleburgh, N. Y., not later than August 5th, and the other part should be retained by the delegate for presentation to the Credential Committee at Baltimore. The Luther League of America is a delegate body. *Delegates to the convention are expected and required to present properly certified credentials. They must be signed by the president and secretary of the League accrediting the delegate.*

### Registration

All delegates and visitors should register immediately upon their arrival. The committee in charge of the registration request that registration be made at the parish house of St. Lucas Church, Walbridge Avenue and Frank Street, Toledo, immediately on arrival of delegates and visitors. Take the South street car at Station to Frank street, near Broadway. The Registration Committee is instructed to collect all credentials.

### Official Report

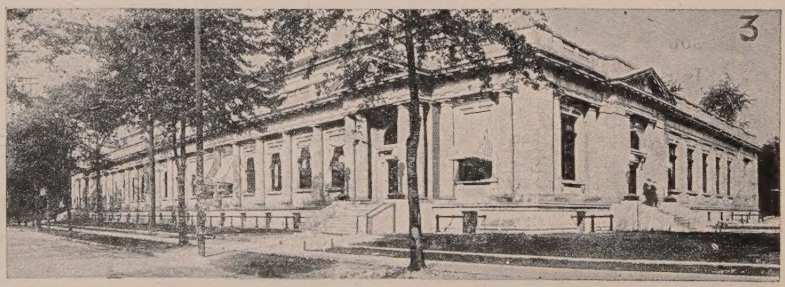
The LUTHER LEAGUE REVIEW will print a convention number, which will give a full account of the proceedings of the convention. How full an account can be given will depend on the number of copies of this edition that are ordered. You should, therefore, arrange at once to secure extra copies of this issue and notify the LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City, at once the number of copies you will require at 5 cents a copy. Subscriptions for this number of the REVIEW should be sent to the LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City, N. Y., at once.

### Convention Headquarters

The General Committee on local arrangements have designated the Boody House, corner of Madison and St. Clair streets, as Convention Headquarters. Special rates have been secured for delegates and visitors to the convention. The following is the schedule of rates:

One person in room with bath.....$2 and up
Two persons in room with bath.....$1.75 each
Four or more persons in large room with bath .....$1.50 each
One person in room without bath..$1.50 and up
Two persons in room without bath....$1 each

On arriving in Toledo, take either Cherry or Oak street car to the Boody House. From Boody House take Broadway car to Wal-



NEW POST OFFICE AT TOLEDO

bridge avenue, and on Walbridge avenue walk one block to right to the church.

The committee recommend the following hotels:

Hotel Secor—without bath, $1.50 and up; with bath, $2 and up.

Hotel Jefferson—$1 to $2.

Hotel Toledo—single, $1 and $2; double, $2 and $3.

Hotel Monticello—single, $1 and $1.50; double, $1.50 and $2.

Y. M. C. A.—to members, 50 cents.

Y. W. C. A.—to members, 50 cents and 75 cents.

Reservations should be made early because the convention will be held at a time when the hotels are liable to be crowded. Accommodations at private homes and boarding houses at reasonable rates can be provided for those who desire, provided the local committee is notified at least ten days before the convention, of such preference.

For information concerning entertainment, Mr. H. Hinckfoth, 1221 E. Bancroft Street, Toledo, should be addressed.

For general information in regard to the convention, address Rev. Luther M. Kuhns, 318-326 West 39th Street, New York City, General Secretary.

### Side Trips

Detroit to Port Huron, passing beautiful St. Clair Flats, or a shorter boat trip to the Flats and return from Detroit. Trip can be made in one day.

To Detroit by boat or trolley; trolley trip $1.60 round trip, or 80 cents each way; by boat $1.00 round trip.

Toledo to Niagara Falls by rail or from Detroit to The Falls by boat (night trip); Buffalo-Toledo, fare one way, $4.25 by boat.

Interurban trip to Marblehead and Lakeside, Government Life Saving Station at Marblehead. Can be made in one day.

Put-in-Bay (boat trip). Can be made in one day.

To Chicago by boat.

Toledo Beach.

Maumee-Perrysburg interurban belt.

### Sugar Island Excursion

After three strenuous days of the convention, the District Luther League of Northwestern Ohio invite delegates and visitors to accompany them on a trip on the steamer "Greyhound" to Sugar Island Park, at the mouth of the Detroit River, where Friday, August 18th, will be spent in recreation and pleasure. Entertainment will be provided for all and an enjoyable time is assured.

Transportation and meal tickets will be furnished accredited delegates free on application to the Registration Committee. To others the round trip tickets will be 50 cents and meals 25 cents. On the return trip the boat will arrive at Toledo at 8:30 P. M.

All Leaguers at the convention should arrange to attend this excursion.

### Notes of Interest

All statistical reports of State and District Luther League officers should be sent to Mr. Paul B. Mattice, statistical secretary of the Luther League of America, New York. This should receive the immediate attention of all interested.

Reduced transportation cannot be secured. Parties of ten or more can secure party rate from Chicago to Toledo. Mr. J. Alex Nelson, 4917 Fletcher Street, Chicago, is arranging for the Chicago and Western delegates to travel together to Toledo. All who are interested should write Mr. J. Alex Nelson at least ten days before the convention for information in regard to trains and accommodations.

The hymns used will be selected from the Luther League Hymnal. Join heartily in the singing.

Every delegate to the National Convention is having a special privilege. The opportunity should be availed for the best results at home. Bring your own note book and pencil. Do not throw it away. Keep it for reference in your work at home.

Arrangements will be made to look after all mail and telegrams. Mail should be addressed care of Luther League of America, St. Lucas Church, Walbridge Avenue and Frank Street, Toledo, Ohio. Be sure that you have a return card on your letters. Post office facilities will be provided by the local committee.

Report lost articles at information bureau. At the information bureau all sorts of information will be furnished. When in doubt, inquire; don't guess!

Wear your Luther League badge. Are you showing your colors? If you do not have a badge, secure one immediately.

Pay attention to all announcements. Don't miss anything.

STEAMER "GREYHOUND"

You can help make the National Convention a great success.

Think about it.
Pray for it.
Work for it.

With expectation we are preparing for this National Convention. In recognizing our Lutheran opportunity in America, the Luther League will seek to go forward studying to be an approved workman. The details of this great convention are being worked out carefully by various committees and we are safe in saying that the program will present a theme of wide interest and that its practical work will be stimulating to the young people of the Church in their Local, District and State work.

# Facts Explain Our Growth

REV. LUTHER M. KUHNS.

THE splendid showing of work accomplished by the Luther League leaves no room for discouraged Elijahs. In the loyalty and fellowship of the Luther League power for advancement in the Church is found that formerly was either latent or lost to the Church's activities.

### Local Leagues

Three new Leagues have been organized and reported since my last report to the REVIEW.

The activities of the Leagues have been quite varied. We have reports of two Leagues aiding the Church in securing organs, and two Leagues supporting native workers in India. A number of Leagues report the following: Furnishing the Church with individual communion service; purchasing hymn books and chairs; providing a certain portion of the interest on Church debt; installing a new heating plant; providing an altar reredos, and placing altar cloths on the altar; contributing $50 toward a portable chapel; and taking a share in support of home missions. One League this month reports a gain of three hundred per cent. in its membership. A pastor writes of his League as follows: "Both material and spiritual progress is reported."

### State Leagues

*Iowa*—Mr. John L. Berger, late president of the State Luther League of Iowa, makes the following statement: "There were reported 590 members in the State League. This does not include the report of the Leagues at Tipton and Ames, which we were unable to get. Three new Leagues were received into membership. The contributions were as follows: Missionary, $78.27; benevolent and local objects, $429.88. Our maintenance expenses for the last year were $52. All leagues are reported to have paid their dues. The matter of young Lutherans leaving their home town and home congregation annually for education and employment's sake was brought to the attention of the convention and in solving this question, we expect to come more closely in touch with all the Lutheran pastors and the young people throughout the State than ever before and try to interest them in Luther League work. Among the things that struck me as most favorable in regard to the Luther League work in Iowa, in accordance with the various reports at the convention, was the increased personal work being done, the new ways and methods of doing Luther League work, and the increased willingness to sacrifice time for efficient work. Further, the interest taken by the young people in the convention and the welfare of the State League, and in signifying their willingness to serve on committees and to do any other work that they can. I am sure that most of the Leaguers have the service of the Master at heart in the advancement of His Kingdom among young people. The Luther Leaguers throughout the State are realizing more and more their responsibilities as Luther Leaguers and toward the Church. They are aware of the fact that the future Lutheran Church depends upon them and that it is in the Luther League that they get training."

The Iowa State League reports that their locals have been engaged in the following work: "Devotional work among our own people; conducting Bible study class through Lent; paying off pledge of $100 made when Church was remodeled; special study of the catechism; paying for furnace; social work, choir work and educational work through lectures." The largest League in Iowa has 143 members.

*New York*—The twenty-third convention of the Luther League of New York State at Buffalo was eminently successful. Mr. Louis A. Wilke, who has been re-elected president of the Luther League of New York State, says: "The addresses, papers and music were most excellent. The attendance was the largest in ten years. One hundred and one delegates were registered,

(*Continued on page 42.*)

# Luther League of New York State

## Twenty-third Convention at Buffalo, May 29-31, 1916

MISS MARY ST. JOHN.

THE Twenty-third Annual Convention of the Luther League of New York State was held May 29-31, 1916, in the English Evangelical Lutheran Church of the Holy Trinity, Buffalo, Rev. F. A. Kahler, D. D., and Rev. W. Karl Hemsath, A. M., pastors loci.

### Opening Session, Monday Evening

Rev. W. K. Hemsath conducted the liturgical service.

The convention learned with regret of the unavoidable absence of Dr. F. A. Kahler, who was to have given an address of welcome. Rev. W. K. Hemsath, assistant pastor, and likewise president of the Buffalo District Luther League, heartily welcomed the convention. Mr. Louis A. Wilke, president of the Luther League of New York State, responded to these greetings as follows:

The happy greetings that have been expressed by Dr. F. A. Kohler pastor Loci, and Rev. Hemsath, president of the Luther League of Buffalo and vicinity, proved to us that we are meeting in a strong Lutheran city.

We are grateful to the pastors of Buffalo and vicinity and the Luther League of Buffalo and vicinity, and for all of this we trust that our coming may be of some advantage to you. We feel it will be of advantage to us.

The Luther League has been meeting in many cities, and wherever it has met it has left an impression on the people of that community and it has left an impression upon the Church at large, and entirely and wholly for the upbuilding of our Lutheran Church.

The Luther League primarily stands for everything that is Lutheran. It does not regard synodical lines, neither does it disregard them. It tries to build up within the Church, no matter what its synodical relationship may be, a strong organism which shall build up the Church and which shall do things for the Church.

Officers, members and friends of the Luther League of Buffalo and vicinity we thank you sincerely for this welcome and we trust our stay with you will be beneficial both to you and to us.

The keynote of the convention theme, "Educational Evangelism," was sounded by Rev. E. F. Keever, D. D., of Utica, who said in part:

There is a type of evangelism which is very popular, which we, as Lutherans, cannot practise upon our people. Its permanent success is very doubtful. This type is characterized by

1. High organization. Advance meetings rousing universal anticipation, large and well equipped choirs, closing of churches which forces attendance at the new movement, the massing of disciplined forces by combining the workers of many congregations, and many other means all assure visible results and temporary success.

2. Crowd psychology. The masses thus brought together provide the personal receptivity, the fusion of sentiment and will, the sense of mass power, and the ardent enthusiasm, which the promoters must have, and to which they point as the fruit of their own work. This is hardly fair, since it is a contribution to their work by the established churches rather than a consequence of the evangelists' efforts.

3. Opportunism. Timeliness, in method and speech, directness of address, disregard of all religious convention, baldness, even coarseness and irreverence in language, strenuous appeal to primitive religious thought and sentiment seem to be the most effective weapons of the modern evangelist. There seems to be an hysterical impulse, an overheated desire to do something strenuous, wild, excessive to get at God, like the prophets of Baal in Elijah's day.

Such a spirit we dare not inculcate; such a religion we cannot cultivate; such methods we should not contenance. But we can learn very much from these primitive devotees, who are sincere in seeking the glory of Christ, and the extension of the Church. I will, therefore, not criticize them too severely, but rather have our Church learn some lessons. We need them.

We characterize our evangelism with the word *educational*. We can very consistently practise *evangelized* education, as well as *educational evangelism*. America is very much in need of evangelized education. To this end I would suggest to our own Church:

1. Study the people—their origin, life, labors, needs. This is most difficult in our polyglot and cosmopolitan land. We have to deal with those who have lapsed from our own Church, those who have lapsed from Romanism, those lapsed from the Reformed churches and that vast multitude which is developing a composite or electic religion.

2. Adapt Christ's message. God's truth is found in the Bible in an infinite variety of forms. We are told there of all kinds of religion, of all kinds of people, of all kinds of churches, of all kinds of gods, of all kinds of worship, of all kinds of prayers; given, received and rejected under all kinds of circumstances. Now it seems no more than common sense that we rightly divide the Word of Truth, giving to each what he ought to have.

In many of the churches we are prone to ultra-conservatism, especially as to the forms used in the worship and devotion. Here lies the modern evangelists' opportunity. Our formulas are metaphorized and poetized so as to become unintelligible to plain people, to children and to youth. The language of our printed prayers while poetic is often enigmatic. We use a dramatic liturgy that has grown by adaptation and readaptation for over 1500 years. A more beautiful pastoral was never written than the 23rd Psalm, yet how many people understand its metaphors? All of these highly poetical forms of worship are expected to be the vehicle for our people's daily devotions and doctrinal precepts. What wonder that a plain speaking evangelist awakens them to a new appreciation of the Gospel message when he uses the daily speech of the masses in his deliverances! What wonder, I ask, that God's truth has so little effect on the thinking and life of the masses, when we impart it to them in metaphorized, poetized, dramatized, dogmatized forms! Is this rightly dividing the Word of Truth? Is this educational evangelism? I venture to affirm that a very large class of people, perhaps the majority, gain very little addition to their stock of religious ideas after the age of youth, when so many leave Sunday school. They may learn by experience, but all their lives they continue to think in the intellectual terms of the grammar school or the high school. Here is your background for the modern evangelist. His directness, simplicity, even primitiveness find a ready response when he projects the Gospel message into an assembly of such people.

These are the conditions which confront all Christians of every denomination. If we Lutherans cannot meet them we are not evangelists. Our Church is the broadest in theory and the narrowest in practice. Let all our pastors be evangelists. Let us at stated seasons reduce our services to their simplest elements. Let us pray for the Pentecostal fire that rouses enthusiasm, inspires us with love of soul, directs our energies, enlightens us in the true doctrine and calls the Church to be a congregation of the elect.

While the offering was being received, Miss Erna Breitweiser, of Buffalo, sang "The Lord is My Light."

After the benediction had been pro-

nounced, the convention adjourned to attend a reception given in the church parlors by the members of the Buffalo District Luther League.

### Second Session, Tuesday Morning

After the devotional service the convention proceeded to the consideration of the reports of officers, committees and districts.

President Wilke presented the following report:

Another year has come and gone. It has been a year big in events in the world's history. In the Church which we represent, however, it has been a year of quiet preparation for the coming Quadri-Centennial of the Reformation. And it seems to me that no more fitting motto could have been chosen than that which has been chosen, viz: "Educational Evangelism," for this is after all the one great business and enterprise of the Church. In the Luther League of New York State the past year has been one of quiet and steady improvement. There has been good work done by the District Leagues, and there has been no lack of enthusiasm for the work of the Luther League. The Extension Committee of the State League has been on the conning tower as well as the firing line, and in due time the fruits of its vigilance will be reaped. All good things take time, and so it is with the Luther League. It takes time to get the Pastors and people to see its advantages and benefits. During the past year your President sent greetings to the different District Leagues holding conventions, and he would respectfully suggest that this custom of sending greetings be continued, and that the District Officers notify the President of the time and place of holding their conventions. Your President sent greetings to the New York City League on the occasion of a dinner on December 10th. Your President also kept in touch with all the state officers and chairmen of committees, and wishes to thank them for the uniform courtesy with which they responded to his communications. Your President has the following recommendations to make: that all State, District and Local League officers when retiring from office instruct their successors in the duties of their office; that the District Extension Committee keep in touch with the State Extension Committee; that each District to be urged strongly to emphasize the support of the general work of the Luther League and especially urging them to subscribe for the REVIEW, and to use the Topics wherever possible; that the various leagues be urged to organize junior societies for boys and girls from 10 to 16 years of age, and that a suitable leader be chosen.

Furthermore, I would recommend that all local leagues be prompt in remitting their per capita tax to the Treasurer of the State League, who in turn will remit to the National Treasurer. The National Treasury is in bad shape. The General Secretary cannot make any visitations to State, District or Local leagues for the balance of this year owing to the lack of available funds to meet his expenses. Your President would also urge that District League officers be prompt in answering letters sent by the state officers, and that the local leagues be prompt in sending in their statistical reports. He would also like to see greater activity on the part of the Extension Committee. We must be at it all the time if we expect to succeed. There are still some waste places in New York State where the Luther League can find a foothold. Let there be co-operation by all the officers, for we are helpers one of another. And now as we enter upon the work of this convention let us thank God for his mercy toward us, and let us call upon Him to bless the work and endeavors of this convention, and may whatever we do and say here redound to His glory and to the upbuilding of his Kingdom upon earth.

Mrs. C. J. Witherwax, statistical secretary, reported as follows:

| | |
|---|---|
| Junior Societies | 15 |
| Senior Societies | 93 |
| Total | 108 |
| Membership, Junior | 461 |
| Membership, Senior | 5815 |
| Total | 6276 |

CONTRIBUTIONS

| | |
|---|---|
| *Benevolence:* | |
| Junior Society | $ 40.85 |
| Senior Society | 4289.67 |
| Total | $4330.52 |
| *Local Expenses:* | |
| Junior Society | $ 262.55 |
| Senior Society | 4965.57 |
| Total | $9658.64 |

The treasurer, Mr. Oscar Rothe, reported receipts for year amounting to $435.95; disbursements, $361.36.

Mr. William Eck, chairman of the Eastern section of the extension committee, submitted the following report:

Personally we have not been able to do very much. The work has been carried on by each individual district and some of them have been able to add one or two societies.

We find the greatest difficulty is to get some of the pastors interested in the League work. We have been corresponding with a number of them, especially with the German pastors, but without any result. If something can be suggested which would help to overcome this difficulty we would greatly appreciate it.

Rev. Paul G. Krutzky, chairman of the Western section of the extension committee, reported as follows:

Since the last Convention your committee has been actively corresponding with the pastors in the west end of the State who have no leagues, as well as with those pastors having leagues, but not affiliated with the State Leagues. In several instances your chairman has visited pastors in the interests of the Luther League, and also at Conference and Synod meetings reminded the pastors of the work of the League. In spite of these efforts the fruits of our endeavors are meagre. The pastor is usually the one to whom we address our communications, and if he happens to be indifferent to the Luther League, it is extremely difficult to get at the young people. We have a General Secretary, Rev. Kuhns, but unless we furnish sufficient funds he cannot visit the pastors or leagues, and consequently the work of the Luther League languishes because there is no one to plead its cause. Inasmuch as we do not furnish the General Secretary enough money to do his work as he should, and since he has a vast field to cover, it appears to me that it might be well for each State League to have a field secretary, preferably a layman, one who could devote his time to the work. It would, of course, mean a little more money from the individual and district leagues, for we would have to pay his traveling expenses, yet I think such a secretary would be a great help in building up the organization of the Luther League in this State. During the past year your chairman has written to various pastors in reference to organizing a league, or where a league already existed, urging the same to join the State League. Likewise whenever we heard that a league was not affiliated with the State League we wrote the pastor, emphasizing the advantages of union with the State League. The Rochester district, which at one time had a flourishing district, but which has died, we believe will be revived again.

The Buffalo district has added several leagues to its membership during the past year, and has several in prospect for the year to come. It is not standing still, but moving right along. Your chairman has kept his eyes open, and where any church reports the organization of a league, we have written the pastor urging him to have his league join the State League.

We would be very glad of the co-operation and interest of the pastors and Luther Leaguers. The work of extending the borders of our organization, like that of planting and extending the Church, should be of interest and advantage to all of us. If there is any way to stimulate the growth of the

State League, let us find that way, and if it is a good way let us adopt it. The chairman would gladly welcome any information and suggestions.

Mr. I. S. Runyon, chairman of press committee, thus reported:

The efforts of your Press Committee have been directed during the last year to securing such publicity for the leagues, local, district and State, as would be of the greatest service to the workers in these various divisions of the League itself, and in the local churches. This direction has been given to our work because we have realized that co-operation and coordination are essential to success in league work. Where one league has succeeded with a plan or a method, we have aimed to hand round to other leagues information of this success that would enable other workers to make use of the same plan or method. Likewise, where failures have been met in the employment of certain plans and methods, we have asked the leagues to let others have the benefit of the unsuccessful efforts, in order that they might not waste time and effort in trying to accomplish something by means of a plan or a method that has proven its weakness.

Naturally the LUTHER LEAGUE REVIEW, first, and the Lutheran Church papers, second, are the media through which we have offered this information.

The local secular press has been used to considerable extent, but with a different purpose. This medium can be used with any degree of success only to give the general public desirable information of League activities, and in this way to impress upon the community the aim and purposes of the League as it relates to community life and activity. This form of publicity is possible to a considerable extent in the rural and small town communities, only. In the large cities, it is not only difficult to secure such publicity, but the results are of uncertain value on account of the great disproportion between this class of news and that of more general interest.

Your Committee, therefore, commends to the leagues the use of the LUTHER LEAGUE REVIEW and of the Church papers, and the appointment of the most competent reporters for this part of the work. We urge, also, the more thoughtful and careful preparation of reports for submission to these media, with the thought always in mind that what is reported is almost certain to be used by some other league as a suggestion for its own efforts. By the observance of these principles, the press work of the League can be made much more effective and helpful than it has ever been heretofore.

The final report of the credential committee, Mr. Louis A. Biel, chairman, showed that 101 delegates and 57 visitors were in attendance, the largest registration in ten years.

The district presidents, in reviewing the accomplishments of the past year, were unanimous in declaring that the various Leagues are evincing renewed interest in all phases of League activity.

The secretary, Miss Mary St. John, read letters of greeting from Mr. E. Augustus Miller, President of the Luther League of America; and from Rev. Luther M. Kuhns, General Secretary of the Luther League of America.

At this session, Rev. J. Wittekind, of Syracuse, read a paper on "The Historical Lutheran Method of Evangelism":

What attitude does the Lutheran Church assume toward evangelism? In other words, is the Lutheran Church evangelistic, and if so, what kind of evangelism does she proclaim? This question may be answered yes or no, as all will depend upon the definition of the word "evangelistic". If taken in its true and Biblical meaning, the Lutheran Church may challenge any other church to prove that she is more evangelistic. If it means Gospel filled as St. Paul would have it center in "Christ Crucified and Risen," then no church is more evangelistic. If applied to an office of the New Testament, as a itinerant preacher of the Gospel in churchless districts, then the Lutheran Church is using it to good advantage in her foreign mission field. There is, however, a modern use of the word in which the Lutheran Church has largely held aloof. It is a movement represented by so-called modern evangelists. This movement pretends not only to preach the Gospel, but also to convert the sinner, in the course of an hour or two; carries on its work not where there are no churches, but where their mainstay and right arm is the established church, while it is a movement outside of the church which pretends to help the church by closing the churches during the time it holds its meetings and deriding her ministry as inefficient, and her means of grace as inadequate, which selects a few Gospel truths but devoid of sacraments with all sorts of human additions especially designed to publish the results for the reputation of the evangelist; this modern extra ecclesiastical movement has generally been recognized as unsound by the Lutheran Church.

What do Lutheran laymen think of this modern evangelism? Of course, if there are Lutheran ministers who say that all their success in the ministry is due to Rev. Billy Sunday, then I do not wonder that some of our Lutheran laymen criticize their Church for not taking part in such campaigns; some have expressed their preference to the so-called conversions as take place at these meetings to the rite of confirmation, which is dear to our Lutheran Church.

Let us go back to the time of the great Reformer, Dr. Martin Luther. How would he view this modern evangelism? The most modern of evangelists, William Sunday, in his sermon delivered in Syracuse, N. Y., November 8, 1915, made the following remark: "If Martin Luther were in Syracuse today do you think he would be sneering and belittling these meetings? No, he would be right here on the platform, clapping his hands and crying, "Go it, Bill!" No doubt, my dear Luther Leaguers, Martin Luther would appear on the platform, but instead of clapping his hands, I think he would adopt other measures; undoubtedly he would act toward Billy Sunday as he did toward Didymus, Carlstadt and the Zwickau prophets that began to spread a fanatical spirit. Luther did not rest until he had complete control of the wild revolutionary elements. Also in the Middle Ages we have instances where religious hysteria did not only pass from one individual to another, but at times it swept whole communities. The processions of the Flagellants, perhaps even the Crusades, were the outcome of great bursts of emotion, often under the influence of some great personality. They came and went without accomplishing anything permanent, except that which was quite incidental and apart from their original purpose. The impression they left on the nations that felt their influence was an entirely different one from that which was intended.

So in modern times there have been religious movements, widespread revivals, that bear all the symptoms of hysteria. For the moment, they often seem to accomplish great results, but as a burst of hysterical emotion leaves the body exhausted and weakened after it has passed, so a burst of religious hysteria, when it is over, frequently ends in a last state that is worse than the first.

Let us dwell for a few moments on the particular features of a modern evangelistic campaign. According to the opinions of some people, the ingathering of souls, the upbuilding of the Church, her activity, power and very life, are dependent upon the revival system. The modern revival system rests on an entire misconception of the coming of the Holy Ghost. The idea seems to be that the Holy Spirit is not effectively present in the regular services of the Church. That He has been present with power during every revival and then departs and is absent until the next. The modern revival system undervalues the divinely ordained means of grace. Very little renewing grace is expected from the Sacrament of Christian Baptism. Few conversions are expected from the regular and ordinary preaching of the Word. Little spiritual nourishment is expected from the Sacrament of the Lord's Supper.

This revival system also begets a dependence on something extraordinary and miraculous for bring-

ing sinners into the Kingdom. These churches expect nearly all of their converts from revivals. It naturally follows that the unconverted will get rid of all serious thoughts and impressions, under the plea that they will give this matter their attention when the next revival comes around.

At these so-called revivals there is a dependence on methods, not sanctioned or authorized by the Word of God. As we have seen, God's means are generally slighted. Human means and methods, however, are exalted and magnified.

There is also noticeable the utter indifference to doctrine. The popular belief is, it matters not what a person believes, nor what church he belongs to, or indeed whether he belongs to any, if only he is converted. And because of their utter disregard, we find very little provision, if any, for doctrinal instruction in the revival system. Another characteristic of the modern revival is this, it is so largely built up on the excitement of the feelings. To reach this end, the preaching is made up of exhortations, anecdotes and appeals. There are touching stories, thrilling and startling experiences, lively emotional songs, with catchy melodies, calculated to affect the nervous system and bring about strange sensations. And when the feelings are aroused, when the excitement is up, the hearers are urged to come forward, to hit the sawdust trail, to shake hands with the evangelist, to have their names taken, and then the conversion is completed. Arithmetic is given a tremendous consideration, and we dare say that the arithmetic of modern evangelism is faulty. Everybody knows precisely what I mean by that. In some cases it is a miscount of converts, in others the failure to count them at all, but liberally estimating results instead. In Baltimore, where Rev. Sunday conducted his campaign and claimed 23,000 trail hitters as the result of his labors, only 5,000 however were found to be sincere in their conversion, and most of them had been active Church members for years. If for some reason or other the number of converts does not measure up to the expectation of the evangelist, those who do not come forward are called cowards, and as most people will not allow themselves to be called cowards, they at once march up to the evangelist and hit the trail. Oftentimes the people go forward simply to shake hands with the evangelist, but even they must be counted, according to Billy Sunday, as converts.

During the Sunday campaign held in Syracuse last year I received about thirty cards containing names of persons preferring my Church who were supposed to have been converted by the noted evangelist. I had made up my mind that I was going to give these people my best attention, and what did I find? Some families where I called whose names I had received, told me that they were Catholics and that they had given the name of some other Church so that their name would not be mentioned to their priest. Again, others whose cards I received never attended any of the meetings, so that one of them said, "I would like to know who had the kindness to give my name." Also the names of children whose ages range from seven to ten years were given in, and even some of these had never attended one hour of Bible instruction. I can say today that out of the thirty names I received there was one whom I accepted into Church membership, but only after I had instructed him carefully in Luther's Small Catechism.

Another objection against this system is that those who have been the veriest profligates are encouraged to speak at services, called the trail hitters' services, and they seemingly glory in their former sins. They do not speak as St. Paul did, when compelled to refer to his former life, with deep sorrow and shame, but often jestingly, flippantly, and as if they imagined that they ought now to be looked upon and admired as great heroes. This we believe is productive of great harm. The unconverted youth, listening to such talk, says to himself: "Well, if such a person can so suddenly rise, and be made a teacher of others, certainly I need not be uneasy; for I have a long way to go before I get as far as he was. We might also speak about the proselyting spirit that so often accompanies this system, the coarse, irreverent language, the false interpretation of some of the most beautiful stories of the New Testament. One illustration to the last mentioned will suffice. We all read with great interest the story of Mary and Martha of Bethany, in the home of whom the Lord loved to dwell. Rev. Sunday in spite of the good testimony that Christ gives to Mary, calls Mary as well as Martha merely benchwarmers.

DELEGATES TO NEW YORK STATE CONVENTION AT BUFFALO

The Lutheran Church believes that there should be a revival in each individual heart. Let there be an earnest and prayerful return to the neglected Word. And with this individual reviving let there be an earnest praying and striving for a reviving of the whole congregation, a life that may abide. Every service in God's House should be a revival service. To attain this purpose the preaching ought to be plain and direct. Where the Word is truly preached and rightly heard there will be a constant and Scriptural and therefore Lutheran revival. Besides, our Lutheran Church has her stated communion seasons and these, if rightly improved by pastor and people, can be made seasons of awakening. Is it not a fact that these seasons have from the earliest times been the Church's true revival seasons? Church historians tell us that during the age immediately after the time of the Apostles, when the Church was still comparatively pure and fervently devout, these festival days were the real high days, the crowning days of the year. On these occasions the Word was preached with more than ordinary power, and the sacraments were dispensed with unusual solemnity. The churches were filled to overflowing. Even the worldly and careless felt that they ought to follow the happy Christian to the House of God. Multitudes of sinners were converted, and gathered into the Church of Christ, while saints were strengthened in their holy faith. Thus, these festival seasons were true revival seasons. And why should it not be so today? What can be more inspiring and impressive than these great facts which our Church festivals commemorate? The solemn warnings of the Advent season, the glad tidings of the Christmas season, the touching lessons of the Lenten season, the holy, inspiring joyousness of Easter season, the instructive admonitions of the Pentecostal season, if these will not attact, move and edify the hearts of men, what will?

Eph. 4:14: "No more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We can well state that the Lutheran Church does not believe that evangelism is the peculiar function of the revivalists, and catechization is the peculiar function of the Lutheran Church, but that she combines both, reaches people in the highways and hedges as well as trains and holds those who have already been awakened. There are straying souls in the highways and byways whom the Church must seek and whom the ordinary ministrations of grace will not reach. There is a work of awakening as well as a work of edification. The Church must win as well as hold what she has already won. It must be evangelism and catechization.

The Lutheran Church offers what may be called the special mission, i. e., services intended to bring home to the hearts of the indifferent and unsaved the Gospel of Repentance. These missions have been conducted by the Scandinavian and English Lutheran Churches, though they seem not as yet to have caught hold of the very definite aim and purpose of reaching that large population which has cut itself loose from all religious influence. The Lutheran Church also offers through its Inner Mission Agency all the revival machinery that is needed to reach the unsaved; this is the Lutheran Church's answer to the sectarian clamor for high pressure revivalism.

Yes, the Lutheran Church believes in Evangelism. It has a way of salvation and it is thoroughly in accord with the Divine Word. It is the old path, the good way wherein man can find rest for his soul. It is the way of the Apostles, martyrs, of the early Church. This is the way that was also shown us by the great Reformer, Dr. Martin Luther. If the Lutheran Church and the Reformation was a work of God, does it need constant improvements and repetitions?

The Lutheran Church has practically had since her inception that grand work, namely, Luther's Catechism, which is used to systematically teach her children the fundamental truths of God's Word in a cause of catechetical instruction, which we believe develops Christian life and graces.

The Lutheran Church throughout the world emphasizes the importance of reverence for divine things, —the House of God, the Lord's Day, His Word, His Sacraments, His Fame, His Work. These things are not to be spoken of, or treated irreverently, but in the fear of God. The Lutheran Church therefore condemns the use, in Christian worship and work, of slang, vulgarity, contempt or ridicule of the Church and sacred things. If there is a place in the world where there should be reverence for divine things, it should be in the Church.

We conclude with the eloquent words of Dr. Seiss: "We do not say that none but Lutherans in name and profession can be saved. But we do assert that if salvation cannot be attained in the Lutheran Church, or the highway of eternal life cannot be found in her, there is no such thing as salvation. There is no God but the God she confesses. There is no sacred Scripture which she does not receive and teach. There is no Christ but the Christ of her confession, hope and trust. There are no means of Grace ordained of God but those which she uses and insists on having used. There are no promises and conditions of divine acceptance but those which she puts before men for their comfort. And there is no other true Ministry, Church, or Faith than that which she acknowledges and holds."

President Wilke appointed the following committees:

Auditing—Miss Lizzie Lee, Mr. Harry A. Wagner, Miss Margaret Boehner, and Mr. Henry Otto.

Minutes—Miss S. H. Grauer and Miss F. Schiermeyer.

Nominating—Mr. Howard W. Classen, Miss L. W. Scholerman, Miss Elsie Potts, Mr. Frank Myers, Mr. Godfrey Weiss, Mr. Edwin Blase, Mr. William Eck and Miss M. T. Hagendorfer.

Resolutions and Reports—Rev. Yost Brandt, Miss Jennie Dingman, Rev. H. F. Miller, Miss Edith Schroeder, Mr. C. Hallenbeck, Miss Niebling, Miss Ritterbusch and Mr. Emil Anderson.

The convention adjourned with prayer and benediction.

### Third Session, Tuesday Afternoon

The session opened with devotional services.

The State Leagues of Ohio, Pennsylvania, Iowa, Connecticut and New Jersey sent greetings in the form of telegrams.

The following resolution was adopted: Resolved, First, That the New York State Luther League, with the concurrence of the common service book committee, begin the publication of the Lutheran common service in English and Italian on parallel pages.

Resolved, Second, That a committee be appointed to have charge of the same, and that the state executive committee superintend the expenditure incident to the work.

A symposium, entitled "The Luther League and Educational Evangelism," followed. It was treated under two heads, the first division of which, "Lutheran Literature," was discussed by Mr. Elmer Shineman, of Canajoharie, who said:

Literature has been defined as that which stands for the best expression of the best thought reduced to writing. Lutheran literature had its inception in the Reformation, and to Luther must be given the highest place as an author. Luther's translation of the Bible, his small catchism together with the Augsburg Confession form the very cornerstone of Lutheran literature. To Luther's translation of the Bible I would give the first and highest place in Lutheran literature. Dr. Krauth says: "His gifts

and graces as a translator found their channel in his matchless German. He possessed such a mastery of that tongue and such a comprehension of its power as belonged to no other man of his time—to no other man since. His German style is the model of the scholar; the idol of the people. His translation has won an admiration to which witness has been borne from the beginning by friend and foe." Luther formed the German language and there is no writer in the world that equals him in this respect.

Next in importance I would place the Augsburg Confession, the product of Melanchthon's pen. Not only is this a literary classic in its style and brevity, but it is the first Confession of Faith adopted after the Reformation was begun. So well was it written and so thorough that it has stood the test of time and stands today as forcible and unequaled as ever. Its substance and in many instances its precise language have been incorporated into every similar declaration adopted by other denominations since that day. It is the standard of pure Protestantism and under this banner our triumphs have been achieved. It has been given such terms as "the evangelical apple of the eye" and "the magna charta of all Protestantdom." Changes have been demanded and made in other declarations of faith, but the Augsburg Confession has stood firm. Around it all Lutherans rally.

Next in importance I would place Luther's Small Catechism. Luther defines catechism as instruction by which those who intend to become Christians are taught and informed what they are to believe, to do and to leave undone, to know as Christians. In other words it is a book written for instruction in Christian doctrine. The urgent necessity of such a work was impressed upon Luther by the gross religious ignorance of the people and the many incompetent pastors and teachers of his day. It is claimed that the whole catechetical work of the first fifteen hundred years of the Church reaches its climax and consummation in Luther's Small Catechism. Of all Lutheran literature, the Catechism is the one work with which the individual Lutheran is most familiar. It has been translated into many languages.

Someone has said that the Lutheran Church nourished her people as much through her hymns as through her sermons. Dr. Schaff says, "to the Lutheran Church unquestionably belongs the first place in the history of Church song." Luther not only gave to the Germans their Bible and Catechism, but also their hymn book, and through this means gave to the worshipper a part in the Church service. Luther himself is the foremost hymn writer of the Church. His coworkers, like Justus Jonas and others, carried on and perfected the writing of hymns, culminating in the classical period of Church song in the seventeenth century in Gerhardt. These hymns are characterized by their plain, direct and objective testimony of the common faith of the whole Church of Christ. It is not the individual, but the congregation that is singing. Therefore these hymns are marked by the pronoun "we" and "our." Our English Lutheran Church has thus far not produced any prominent writers of original hymns, our hymns being mostly translations from the early writers.

We might group together the remaining classes of Lutheran literature and give them the same prominent place in the religious literature of the world that we have given to those previously mentioned. Lutheran works on theology are conceded the highest authority. Lutheran Prayer Books are read and treasured by many who are not of our faith, and our historical works are considered standard by all. It is only within the last half century that American Lutheran literature has been keeping pace with the growth of our Church and we feel proud of such names as Krauth, Seiss, Jacobs, Wolf, Valentine, Dare and Dallman and others.

But what does all this mean to us as Luther Leaguers? It means that there has been given to us as a heritage the richest and choicest of literature—it means that we can point with pride and honor to that which the Lutheran Church has given the world. It means that we can rely upon the Lutheran Church to do her work thoroughly, and to see to it that the best of Lutheran literature is in Lutheran homes and libraries. As one of the objects of the Luther League is education, so one of the requisites of a Luther Leaguer is knowledge of our Church, and the Luther Leagues can help to obtain a broader circulation of Lutheran books and periodicals. Not only do others pay their highest tribute to our great Lutheran authorities, but we find an ever increasing number of new lives of Luther.

I see a larger future for our Church. I see it not only in the new fields she is entering, but in the "get together" spirit of our own divisions. Let the Luther League always strive to this end. Let her back every movement that will combine into greater efficiency the united efforts of all Lutherans, and let her use every opportunity and effort that will give to the American Lutheran Church a common service. Nothing will help to accomplish this so quickly as good literature.

## Miss Jennie Dingman, of St. Johnsville, presented the second division "Devotional Meetings," as follows:

The devotional meetings are altogether indispensable and essential to the League's development. In this connection I cannot do better than quote from the Luther League Handbook, where Mr. F. Q. Hartranft says:

"A genuine Luther League society is not an organization in the Church for the purpose of furnishing amusement, entertainment or mere social enjoyment, but it 'seeks to stimulate its members to a clearer consciousness of Christian faith, to encourage them in a careful and systematic study of the Bible, to increase their usefulness in the Church; to stimulate its members in public and private devotions, and to acquaint them with the rich history, the sound doctrine and usages of the Church; to encourage the young people to take an active part in every department of congregational work, and to effect social relations becoming those who are of the same household of faith.' It seeks to build up in each individual congregation a band of faithful, energetic, earnest and zealous Christian workers, who shall be able to perform every duty incumbent upon church membership, and thus work for the Church.

"In a word, to make active Lutheran Church members of our Lutheran young people."

This statement presupposes a Devotional Meeting of the Luther League.

All our Church authorities agree that youth is the time to reach the heart for Christ. There are many young people who will not go to hear a sermon preached, much less attend a Church prayer meeting, who still might be won through the Young People's Society and its devotional meetings.

The regular association of young men and young women, of boys and of girls in the one common aim of developing and perfecting a noble and true Christian life in themselves and others, leaves an influence that will be felt all through life and that can scarcely be overestimated.

One of our pastors writes:

"As to the benefit of the Luther League to the Church. I can scarcely find words to express it. The League promotes loyalty to the Mother Church and creates a spirit of zeal and integrity not to be found outside its borders. It is a means designed to awaken and develop the devotional spirit in Christian life and to extend the spirit of unity in all branches of the Lutheran Church. The first business of the Church is to Christianize itself before it undertakes to Christianize the world, and the fundamental step in the Christianizing of the Church is the scourging out of its portals the suspicion that Christians entertain against one another. The conviction of Christian union in the Luther League is far deeper than is ordinarily recognized, and may the earnest purpose be manifest until the whole Lutheran Church shall yet be united in one body."

A devotional meeting without devotion must be a delusion and a snare; but devotional meetings filled with the devotional spirit, conducted with up-to-date methods and sanctified common sense, and backed up by consistent praying and living of its members, may be the means of enlarging the borders of our beloved Zion indefinitely and almost without limit.

A host of young men and women trained to intimate knowledge of the noble lives and characters of our religious forefathers, trained in the practical application of Bible truths to daily living, trained by actual experience in all branches of practical church work, trained to free expression of spiritual thoughts and emotions, trained thus to emulation of the lofty ideals set before them—seeking and being filled with the Spirit of God—may carry forward the Banner

of the Cross to a more glorious victory than we have yet dared to hope or expect.

Look up to the fields that are white unto the harvest, listen to the call of the Master for laborers into His harvest, and then with prayer and faith throw the zeal and enthusiasm of your youth into the task and move forward with the whole army of God, conquering and to conquer the world for Jesus Christ.

A communication from the president of the Brooklyn District was read, calling attention to holding the State convention later in the year. It was ordered to leave the matter with the next executive committee.

The convention adjourned with prayer and benediction.

### Fourth Session, Tuesday Evening

After the liturgical service and special music, the evening address was delivered by Rev. F. F Fry, D. D., of Rochester, who used as his theme, "My Brother's Keeper." This was an able sermon and we regret we can make no other report than to recall to those present this helpful sermon.

The offertory solo, "Send Out Thy Light," was sung by Miss Annette Kahler. The convention was closed in the use of the vesper services.

### Fifth Session, Wednesday Morning

The convention met in the Larkin Auditorium, as the guest of the Larkin Company.

After the devotional service, Mr. L. K. Watkins, of Buffalo, read a paper entitled "The Challenge of the Gary School System to Protestantism." He said:

Ten years ago the site of the present city of Gary was a dreary, low lying conglomeration of swamp, sand dunes and scrub oaks on the southernmost shore of Lake Michigan. When this city was yet in the making, a young man by the name of Wirt appeared one day on the scene. He was then superintendent of the schools of Bluffton, Indiana—the state in which Gary is situated—but ready for a location more favorable to the employment of an idea in education which had found lodgment in his active brain.

Wirt came to the embryo city as superintendent of schools. Within a decade he has made the name of Gary famous over this continent, as its great steel mills would never have made it famous. Educators associate Gary, the city of steel, with a school system, the product of a man of creative intellect, Wm. A. Wirt.

The distinguishing principles of the Gary school system—more fairly termed the Wirt system—are acknowledged by educators and hard-headed business men to possess something of real value. This system is an evident outgrowth of the present day striving after efficiency, which is itself one of the most striking economic developments of this wonderfully crowded Twentieth Century—in years a stripling of scarce sixteen—in achievement a hoary giant. Other generations from the foundation of the world have groped after efficiency. Ours is the first to study and practise it as a science.

Briefly stated, the Wirt idea is to use the public school buildings, and all their equipment, in accordance with modern principles of scientific management—that is, for the greatest possible number of hours each week, and for the benefit of the greatest possible number of pupils. So in a school day of six hours, from 8:45 to 4, with one hour and 15 minutes for lunch, one-half the time is given to reading, writing, arithmetic, geography and history, and the remaining three hours are given to instruction in special activities, such as gymnasium work, music, the manual arts, natural sciences, literature, and free activity in gymnasium, swimming pools and playgrounds.

This arrangement gives full instruction to a number of pupils twice as great as the seating capacity of the class rooms, inasmuch as each pupil is in regular class rooms only one-half his time. The pupil has no desk of his own, but a locker for books and outer clothing.

During two hours following the regular school day, playgrounds, gymnasium, and splendidly equipped shops for manual training, are open under supervision by trained specialists for voluntary activities, and are largely attended.

Schools are also open evenings and during seven hours on Saturday, for voluntary attendance, and it is interesting to note that the voluntary attendance on Saturday is about one-half the total enrolment.

Special effort is exerted to make school work interesting to pupils, and the rather informal conduct of some classes seems to produce satisfactory results.

The Wirt plan, as this hasty reference to its work may have indicated to you, provides for the cultivation not only of the intellect, but of the artistic and imaginative faculties, as well as of the bodily powers—in from six to eight hours per day. The hours from three or four o'clock to supper time under the old system are, in the opinion of Mr. Wirt, too generally given to what may be called street and alley training. To care better for this time, these hours after school work—in Gary from four to six o'clock—are, as far as possible, given to organized play and recreation. In the Gary system, all activities, aside from the regular studies, i. e., the three R's, geography and history, are under the direct oversight of trained specialists.

According to Mr. Wirt, the Gary plan attempts to co-ordinate with the school all the child welfare agencies of the community. Among these agencies he numbers the church, and the Gary system therefore includes opportunity for religious training. The manner of offering this opportunity is highly suggestive in view of the widespread discussion during recent years, and especially in this state, regarding religious teaching in the public schools. A member of one of our Buffalo Lutheran Churches, Senator Greiner, has been the storm-center in New York State of proposed legislation in this direction during the last two years.

The Gary plan avoids opposition to bringing religion into the public schools by affording opportunity for religious training outside the schools. On two or three days of the week, during the hours devoted to special activities in the auditorium or on the playgrounds, children are permitted to be absent to attend religious training in the church of their parents' choice—but only on formal application by the parents—failing which the child remains under control of the school authorities.

The most recent information I have been able to secure regarding the Gary school in New York City is to the effect that a Catholic priest is the only minister to use this opportunity. He makes special effort to bring the children of his faith under his supervision at such hours.

In Gary, Catholic and Jewish churches have generally taken advantage of this opportunity to train their children. Four Protestant denominations have, during the past year, employed specialists in religious education to conduct this work. Two other Protestant churches have conducted their educational work through pastors and lay helpers.

A letter from a Christian worker in Gary says:

"The results of two years of this work seem to be that the children get a far better knowledge of the Bible than is possible through the Sunday school alone. From personal experience in conducting classes at one of the churches I know that the children enjoy their opportunity of attending religious classes, and their eagerness in learning their lessons seems to indicate that the work is filling a need."

All thoughtful students of the subject agree that the religious training which is unquestionably the proper task of the parents, is becoming less and less general in our day.

Parents do not generally bring or even send their children to church as in former days. Even a regular attendance at Sunday school cannot counteract the result of neglect during the week. This Gary plan seems to offer us a solution of problems that have long weighed on our minds. Our Roman Catholic friends are ready. Shall we fail in the hour of need?

An editorial in "The Continent" a few months ago contained these words: "The worst objection to the

Gary plan is that once a day it drags the hateful cleaver of sectarian difference through companies of children who ought to be taught that they belong together in a common Americanism. But that can be in large measure counteracted by the Protestant churches instructing their children co-operatively."

In these days when so many theological seminaries teach disbelief in the Word of God, I fear that this solution of the problem will not appeal to Lutherans. No, the challenge of the Gary system, as far as we are concerned, is not so much to us as Protestants, but as Lutherans. We want our sons and daughters, our younger brothers and sisters, to be instructed in a Protestantism which we know to be sound, and in a religion which we know to be one of the life and not of broad but shallow speculation.

Our Lutheran Church, the church of our love and undying loyalty, however much we realize its failings, must be in the coming years, as she has been for the past four centuries of unselfish assistance to the needy, and courageous opposition to the wrong, the leader of Protestantism in all religious work. We need no new religion, no new faith, in our days, but now as ever before, since our Master revealed the Father to a lost world, we need only an application of the teachings of Christ, of the faith of our Fathers, to current needs and current conditions.

The second paper was read by Rev. Yost Brandt, of Albany, who used as his theme, "The Adult Catechetical Class." Rev. Brandt said:

The adult catechetical class, while by no means the ideal, has become a necessity and is no expedient with us. The polyglot Lutheran Church possesses an adaptibility to varying national and local customs, which adds materially to her strength for service in the spread of the Gospel and the hastening of God's Kingdom. And the formation of the adult catechetical class is proof of a praiseworthy adaptability.

In a Lutheran community or parish, under normal conditions, an adult class would be as much a curiosity in the United States as in the cradle of Lutheranism. Circumstances have, however, made the normal the exception, and few are the congregations within which an adult catechetical class is uncommon, or within which such a class could not be formed.

The adult class is made imperative, as already indicated, by our ever growing mission-activity. For, whether we receive people into our Church from among the adherents of a non-Christian religion, or whether they be taken up by us from among confessors of some other than the Lutheran confessors of the blessed Savior, the duty is incumbent upon us to instruct these same in the confessions or in the belief as held by us.

With those who come to us from among the heathen peoples there is no question as to this duty of catechization, baptism and confirmation. These people are unacquainted with the teachings of Jesus; unacquainted with God's revealed plan of salvation, and we could not, if we would, receive them into membership except after properly instructing or catechizing them.

Then there are those who come to the Lutheran Church with an application for membership from among the other Christian denominations. These same may be by no means inferior to the average Lutheran in their Bible knowledge, nor in their spiritual development. To bcome Lutheran communicants and Lutheran Christians, however, they must nevertheless be systematically informed or instructed in Lutheran doctrine and in the Lutheran conception of the way in which God's Word is to be interpreted. In many, if not in all, of the Reformed Christian denominations, as we well know, reason plays all too great a part. For such then, who have turned to us for membership from such Reformed churches, it is most essential to learn, that God is to be taken at His word when, for example, He says: "Take, eat, this is my body, 'Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins.'" (Matt. 26:26-28.)

It is not uncommon for even Christian people to read their own interpretation into Holy Scripture. It is commendable conservatism in the Lutheran Church to place the Revealed Work above personal interpretation or fancy. For we are well aware that there is mystery upon mystery in God's revealed word, which is a mystery simply because it is above human reason and must, therefore, be accepted in faith, and is discernable neither to Reformed nor to Lutheran reason. While such reflections are quite the order of things with us, they are far from being common among those denominations who have no well-developed system of doctrine, or principles of faith.

The question now naturally comes up: how are such members of other Christian denominations brought to us for enrollment in an adult class? No *HONORABLE* Lutheran pastor, or layman, would make himself guilty of "sheepstealing" by luring any one away from membership in any other Lutheran congregation. There is something more to be desired than to increase the membership of any particular Lutheran congregation at the expense of another, or at the cheapening in the eyes of our people, or in the eyes of the world, of the sincerity of Christian fellowship among fellow-Lutherans, be they pastors or laymen. The very office of pastor, or shepherd, makes it dishonorable, nay dishonest and un-Christian, to bring unrest, uncertainty and strife into the flock of another by luring his members from him. Ill gotten gains never prove a blessing.

So too it were dishonorable to proselyte among the members of any Christian denomination. By intermarriage, however, on the part of Lutheran young people with those of other Christian churches an opportunity is given every Lutheran pastor to do a good service to Christian church membership by seeking to keep a family unified in its exercise of Christian faith, worship and fellowship, even at the risk of being considered unkind in practice by seeking to win the non-Lutheran party for membership in the Lutheran Church.

So intermarriage opens a wide field of opportunity for adult catechetical class work. No uniform rule seems feasible for carrying on the instruction of such classes. Whereas however there is a vast difference between a junior catechetical class of young people reared in Lutheran homes and Lutheran Sunday schools, and an adult class recruited from among various churchly or un-churched people, there is danger of lowering the standard of requirements too greatly for the good of all concerned, the Church and Christianity at large, as well as the individual applicants.

Some concessions must be made, as a natural course, to the riper judgment and to the greater difficulty to engage in memory work, on the part of adults, as over against children. No hard and fast rule can, however, be laid down for the instruction of adult catechetical classes. Usually the lecture method will be the most satisfactory one all round. The Lord's Prayer, the Christian Creed ought, however, always to be committed to memory by even the adult catechumen, although experience teaches that even such requirements is in excess of the possible in certain isolated cases. At times we come into contact with such persons, who desire membership in the Lutheran Church, but have never been instructed in our faith and whom sickness or accident has unfitted for memory work. Such persons, being sincere in their desire, may not be barred from membership in the Church because of a mental defect any more than one physically defective may be barred from membership. To each individual pastor must be left the decision as to the requirement to be laid down.

History teaches us that a man's peculiar religious views are largely an accident of birth, and come to maturity some are by conscience impelled to adopt the views of another than the Church in which they were reared. Here for our Church then is additional time for adult class work.

The Adult Catechetical Class, I am convinced, has become a fixed institution in our Lutheran Church and it is one of the most effective means of evangelization, as well as a most scriptural one.

The session closed with prayer and benediction.

Immediately upon adjournment, the Larkin Company invited the convention to make a tour of its plant, after which a dainty luncheon was served. Through the courtesy of the Larkin Company, the convention was

still further entertained by being taken for a trolley ride about the city of Buffalo.

**Sixth Session, Wednesday Afternoon**

The convention opened with devotional service.

The following officers were declared elected: President, Mr. Louis A. Wilke, of Buffalo; corresponding secretary, Mr. J. Howard Hahn, of Albany; recording secretary, Miss Mary St. John, of Centre Brunswick; statistical secretary, Miss C. J. Witherwax, of Schenectady; treasurer, Mr. Oscar Rothe, of Syracuse; archivist, Mr. Charles E. Hallenbeck, of Hudson.

The following delegates to Toledo were elected: Mr. E. F. Eilert, Mr. James M. Reynolds, Mr. I. S. Runyon, Mr. Louis Wilke, Mr. Will Eck, Mr. Godfrey Weiss, Miss Suse Grauer, Rev. A. Karkau, Mr. Paul B. Mattice, Mr. Clifford Rockwell.

President Wilke was empowered to appoint alternates. The following resolution was adopted: In view of the great possibilities open to the whole Lutheran Church of the world because of the Four Hundreth Anniversary of the great Reformation to be celebrated in 1917, the Luther League of New York State herewith expresses its deep interest in the project now being undertaken to arrange for a common celebration of this event by the United Lutheran Churches of America. In convention assembled, we assure our respective general bodies of our hearty and loyal support in such measure as they may adopt for making the Lutheran anniversary a worthy and notable event for our Church and for our country.

The report of the committee on reports and resolutions was read and adopted as follows:

*The President's Report*

Resolved, First, That the outgoing officers of State, District and local Leagues instruct their successors in the duties of their office.

Resolved, Second, That the district extension committees keep in touch with the State extension committees.

Resolved, Third, That the various Leagues be urged to organize Junior Leagues for unconfirmed children under a suitable leader chosen by the Senior League, such boys and girls to be promoted to the Senior League upon confirmation.

Resolved, Fourth, That the delegates of the convention be charged to consider it their duty to urge their particular local league to remit its per capita tax promptly.

Resolved, Fifth, That the custom of sending greetings to the district and State conventions be continued by the president.

ITEM II

*Report of Statistical Secretary*

Resolved, First, That we call the attention of the Leagues to Article VII, Section II, in model constitution of District Leagues in "Luther League Handbook," Page 40.

Resolved, Second, That each district secretary make a thorough canvass of the district in order to locate all local Leagues, and gain their membership into the district.

ITEM III

*The Treasurer's Report*

Resolved, First, That the officers or an appointed committee take up with the national finance committee the mode of per capita taxation.

LOUIS A. WILKE,
President of the New York State League.

Resolved, Second, That honorary and associate members be excused from taxation.

Resolved, Third, That the per capita question be discussed on the floor of the convention, as various Leagues do not know anything about this matter.

Resolved, Fourth, That the per capita question be discussed in the LUTHER LEAGUE REVIEW.

Resolved, Fifth, That all Leagues should govern the payment of State dues, and per capita dues to the fiscal year, which begins June 1 of each year.

Resolved, Sixth, That all moneys sent to the National League as donations be sent to

the State treasurer in the form of per capita instead of donations.

ITEM IV

*Executive Committees Report*

Resolved, That we recommend its adoption with thanks to all who have aided in the making of the program of this convention, and with prayer to God that this convention will prove of great spiritual benefit to our Church.

ITEM V

*Report of Literature Committee*

Resolved, First, That there be instituted an energetic propaganda for more extensive use of Luther League Topics, LUTHER LEAGUE REVIEW, and Luther League Reading Courses."

Resolved, Second, That greater emphasis be given to the religious side of League work.

ITEM VI

*Report of Press Committee*

Resolved, That we direct the attention of the secretary and president of each local League to the desirability of a publicity campaign through the media of the LUTHER LEAGUE REVIEW and the general church papers of any matters of general interest in League work.

ITEM VII

*Report of Credential Committee*

Resolved, That a permanent registration book be purchased for use at the State conventions.

ITEM VIII

Resolved, First, That we extend to the pastors and congregation of the English Evangelical Lutheran Church of the Holy Trinity of Buffalo our heartiest thanks for their cordial hospitality, and for the excellent services of their choir and organist.

Resolved, Second, That we heartily appreciate the splendid reception given us by the Buffalo District Luther League.

Resolved, Third, That we hereby express our gratitude to the speakers for their inspiring and instructive messages, and to all who in any way contributed to the success of this convention.

The Rev. Prof. J. G. Traver, D. D., principal of Hartwick Seminary, read a paper, using as his theme, "Educational Evangelism, the Ultimate Method":

There are many isms abroad, such as rationalism, intellectualism, materialism, externalism, universalism, unionism, fanaticism, but the ism to be considered at this time, as its etymology indicates it, has to do with good news or tidings. If we are honest with ourselves we have found that we have come short of our own standards of right, that we are culpable, we have known better than we have done and "to him that knoweth to do good and doeth it not it is sin." "Sin is a transgression of the law," "there is none righteous," and with eternal death justly facing us it is *good* tidings which says to us repent and believe and be baptized. How our hearts throb with hope as we hear the shepherds' news voiced by angels, "Behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." "The carnal mind is at enmity with God" and we have found that often when we would do good, evil is present with us. There are good tidings and a world lost in the darkness of sin needs the heralding of the good news that the light of the world is Jesus. This brings us to the question of method, educational evangelism as the final method. This method fits with our physical constitution. The human mind is a blank until acted on by some of our senses. We smell the fragrant flowers, taste luscious fruits, feel the gentle caress of mother, see a panorama of beautiful hills and valleys, we hear soul inspiring music. Destroy sensation and you are shut out from the great realm of knowledge. No knowledge, no salvation. Again educational evangelism is pedagogically correct. The deepest impressions are made on the mind before it has become old and fixed in its attitude. We train up a child in the way it should go and when it is old it will not depart. This is why we have the graded system in the Sunday school. By the repetition of fundamental truths a deep impression is made which cannot be shaken off. Why we have catechetical classes, where we are devoting so much attention to teacher training, India, etc. Emotional evangelism has had its day. Have you not heard an emotionalist wishing he could reach the same ecstatic state he once had and sighing to be back to where he started, showing that he has missed growth in grace and in the knowledge of Jesus Christ. If we would secure the largest returns from the garden of the soul we need to destroy the weeds before they are full grown, to sow the seed of truth and leave no room for weeds of error. It is a pedagogical mistake to wait until years of maturity to instill the great principles of right. The soul of the child should be prejudiced for Christ, filled with right thoughts to become like a fruitful garden. If a stream is found the place to cleanse it is at the fountain. Then with a free flow it may wash dirt on the way but will finally enter the ocean of eternity, bringing purity with it. "Thy law have I hid in my heart that I might not sin against thee." It produces the blessed man of the first Psalm, who walks not in the counsel of the ungodly nor stands in the way of sinners nor sits in the seat of the scornful, but his delight is in the law of the Lord and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper. Again the educational method was the method of the Master. At twelve we find Him in the temple hearing and asking questions. Listen to Him as He teaches Nicodemus: "Verily, verily I say unto you except a man be born of water and the spirit he shall not see the Kingdom of God, that which is born of the flesh is flesh and that which is born of the spirit is spirit." With what skill does He stir the conscience of the woman of Samaria. Again and again He taught the multitude and his final command was to go into all the world and teach all nations. What was the method of Peter on the day of Pentecost. Did he not follow the educational method in citing the history of the Jews and teaching that Jesus was the Christ whom they had hanged on the tree and when they asked men and brethren what must we do? He taught them Repent and be baptized. Study the method of Paul and you will find educational evangelism. Faith cometh by hearing and hearing by the Word of God. Hear Him advise Timothy his beloved son in the Lord, "Do the work of an evangelist." Let us listen to Philip as he begins at the prophet Isaiah and teaches the eunuch of Christ. The old Word of God is the electric wire by which the Holy Spirit speaks to the souls of men, convicting of sin, of righteousness and judgment to come. We are called Lutherans, but Luther would have had us called the Evangelical Church, the Church of the Good News, that souls weighed down with the burden of sin would here be freed from work by righteousness, for by grace ye are saved through faith and that not of yourselves. It is the gift of God. Read his sermons and see how evangelical they are calling on all to repent and believe, teaching the wayfarer. The present popular call for the very teachers in the Sunday school and the adoption of the Gary system are evidences of the cur-

rent feeling after the educational method. If you will take your Bible and note how many times *know* Jesus Christ is repeated, "That they might know thee the only true God," etc. Again knowledge is called for again and again, showing the Biblical call for the educational method. Finally we believe it is the ultimate method, because it fits with our physical constitution, because it is pedagogically sound, because it was the method of Christ Himself and of His apostles. Because other methods have not proved satisfactory. Because it is the Biblical method and commanded by Christ. It is the method that takes the baptized child, nourishing the young life at first with the sincere milk of the word and later feeding him with the strong meat making the Christian who will watch, stand fast in the faith, quit himself like a man, be strong and do all things in love.

The convention adjourned with prayer and benediction.

### Seventh Session, Wednesday Evening

After the liturgical service and special music, the address of the evening was given. "Recovering the Lessons of Four Hundred Years Ago," was the theme of this address delivered by the Rev. Prof. V. G. A. Tressler, D. D., of Hamme Divinity School, Springfield, Ohio:

That it was a great and notable lesson we have all been taught and doubtless believe. But that it can or needs to be recovered for us today may be more vague in our minds. Yet today the signs of this recovery are in the religious atmosphere, in this assemblage of delegated youth, bearers of a historic and organic message. The breath of four hundred years ago is in our nostrils and it is not fetid but fragrant.

1917 marks the fourth century point since Luther lived and did his work. What shall we do with it? Nothing at all, says one. The Reformation ideas and atmosphere have, like early Christianity, permeated the web and woof of the years. What is gone is dead, what is alive is here. Let alone, that answer is insufficient. The Reformation has a personal significance to us and it is ours to find it out. There is a fullness of time that marks the destiny of churches as well as of men. And four hundred years is quite long enough ago.

Can we recover the message? No, we cannot, says another—and we do not care. It is impossible. Why go into the dead past when there are so many present engrossing things? I wonder if this disinclination is not back of a dislike. Men do not like the Reformation because they do not like the Church of the Reformation.

> "I do not like you Dr. Fell.
> The reason why I cannot tell.
> But this I know and know full well,
> I do not like you, Dr. Fell."

But we shall not be frightened at this juncture of our opportunity. We of the Faith of Augsburg, in this will we be confident. We who joy in a Word released shall not yield ourselves to the cynical habit of depreciating the past of the Church of God.

It was in view of conditions confronting us, of a consciousness of duty to our Church and to our country and of the very facts themselves that the great bodies of the Lutheran Church in America have almost unconsciously and with one accord found themselves getting ready for the great Reformation celebration in 1917, assured that the lessons of that movement can and ought to be recovered.

In what does such recovery consist? The answer is of three things. First, we must find the facts, be assured of them absolutely. That itself is a fine and worthy task. To know the whos and the whats of the Reformation—to really know. Second, we must find the key to these facts. We must interpret them for us men and for our salvation, emphasizing "us" and "our." And finally we must, Luther Leaguers, as the fathers did, fall in behind these facts and make them once again a force in the world. Thus shall we recover the lessons of 400 years ago.

President Wilke appointed the following standing committees:

Executive Committee: Rev. Yost Brandt, chairman; Wm. Eck, Rev. George T. Heintz, I. S. Runyon, F. A. Hieber, James M. Reynolds, Rev. August F. Karkau.

Literature Committee: Wm. H. Meisner, chairman, Buffalo District; Miss Lizzie Lee, Mohawk District; Miss Henrietta Britt, A. S. District; Miss Carrie Kleeber, Rhinebeck District; J. Helberg, New York District; Miss Carrie Niebling, Brooklyn District; Fredie Steiger, Syracuse District.

Extension Committee, Western Section: Rev. P. G. Krutzky, chairman, Buffalo District; Miss M. Theresa Haggersderffer, Pittford; George J. Flierl, Buffalo District; Rev. John Hassler, Elmira. Eastern Section: Wm. Eck, chairman, A. & S. District; Howard Classen, Syracuse District; E. A. Shinneman, Mohawk District; Louis H. Kleeber, Jr., Rhinebeck District; George C. Zecker, New York District; Mrs. Frank Miller, Brooklyn District.

Press Committee: Rev. A. J. Traver, chairman, New York District; Albert A. Anderson, Brooklyn District; Mrs. Daniel C. Moore, Rhinebeck District; Harry Otto, A. & S. District; Miss Jennie Dingman, Mohawk District; Elmer J. Borth, Syracuse District; Wm. J. Fisher, Buffalo District.

After singing the "Luther League Rally Hymn," the twenty-third convention of the Luther League of New York State adjourned with the closing vesper service, conducted by Rev. S. G. Trexler.

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## BOOK REVIEW

"Psychological Studies in Lutheranism"—Rev. Paul H. Heisey, M. A. Introduction by Rev. Prof. J. A. Clutz, D. D. Pp. 143. flexible cloth, price net, 75 cents, postage extra—The German Literary Board, Burlington, Iowa.

Mr. Heisey has done the Church a service in giving to her workers this pioneer treatise in the application of new science of psychology of religion to the field of Lutheranism. "The essays . . . are intended chiefly to be suggestive in awakening an interest among pastors, catechists and teachers in the application of psychology to the phenomena of religion, to the end that religious work will be more efficient." There are five chapters in the book treating of "The Psychological Study of Religion," "A Study in the Mysticism of Luther," "A Psychological Study of Lutheranism," "The Psychology of the Religious Revival," "The Psychology of Confirmation." With the exception of chapter five, the other chapters have appeared in the Lutheran Quarterly and Lutheran Church Review. Mr. Heisey has done well in assembling these essays and adding a fifth chapter on the "Psychology of Confirmation" in permanent book form. It is a scientific work written in popular style. It will be read with interest by our Lutheran people. The excellent introduction by Rev. Dr. Clutz adds to the value of the book. Ten pages are devoted to this introduction. We commend Mr. Heisey's book to our Lutheran readers.

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The report of the Connecticut State Luther League Convention will appear in the August Review.

# Luther League Topics

Sixth Week After Trinity. July 30, 1916.

## THE CHURCH IN A REPUBLIC

### (Relation of Church and State)

Romans 13:1-14.

DAILY BIBLE READINGS.

Monday, July 24: Nehemiah 1.
Tuesday, July 25: Nehemiah 2.
Wednesday, July 26: Nehemiah 4.
Thursday, July 27: Nehemiah 5
Friday, July 28: Nehemiah 6.
Saturday, July 29: Nehemiah 8:1-12.

HINTS FOR LEADERS.

Hymn. Psalm 24 (read responsively). Gloria Patri. Scripture lesson, Rom. 13:1-13. (Read by leader.) Prayer by leader or pastor. Hymn—"America."

Have the following scripture passages read by different members of the League and with comments; have the passages written on slips of paper and hand to the reader before the meeting: (1) The influence of the Church upon the nation, Prov. 14:34. (2) The blessing of the Church to the nation, Psalm 33:12. (3) The nation favorable to the Church, Ezra 1:1-4. (4) The Church exempt from taxation, Ezra 7:24.

Short talk or paper on "The Church a Vital Force in the Republic," by some one previously appointed. Special music. Have a number of sentence prayers and close with the Lord's Prayer. Benediction.

(Topics Reviewed by Rev. Paul W. Koller.)

*I.—Church and State to Be Separate.*

The teaching of the New Testament and that of experience, both of the Church and the State, is that it is best to be separate. Where they have been combined the results have not been of the best, either for the State or the Church. Lovers of power have always tried to have authority, not only over the material and bodily interests of men, but also over their spiritual interests. The exercise of this combined power, whether by the State or by the Church, has given the world some of the blackest pages of its history. Today all evangelical bodies of Christians in America believe in this separation. And there is no danger that America will ever have a State Church. Sometimes it seems as if some of our religious bodies were not very consistent in their strenuous striving to keep out of office men of a different faith, when they would keep others out and put in their own. True separation of Church and State is opposed to control of the Government by any religious body whatever. For this those who love both the Church and the nation should stand with their whole heart.

*II.—Each Must Have Allegiance.*

The Church is one thing and the State another, and while at places their interests and purposes overlap, yet the great fundamental purpose of each is widely different. Our Lord himself taught that each must have allegiance. He clearly said: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

We have no question about our duties to the Church. We know that Christ is the head of the Church and that through Him it has a claim upon our lives. We cannot be Christians and not love and serve the Church of the Living God. At the same time we owe allegiance to the Government. I read some time ago in a widely distributed tract that the publication of the Gospel is a Christian man's only mission and work, and that he has no duties which he owes to the State. This is almost treason, for every Christian is also a citizen of some country and owes allegiance to some government and some flag. To these he must be true. It would be a sad day when true men would not think that the duties of government rested in a measure upon them. God must be first, but our country must not be ignored.

*III.—The Church Furnishes the Best Life of the State.*

In speaking of Church and State one is apt to be misunderstood and ideas used by unscrupulous persons for wrong ends. But the truth must prevail. So while the Church and State are separate, yet it is the Church that furnishes the highest type of citizenship and the best ideals for the State. A good Christian should be a good citizen. He should be interested in the welfare of the State and of all that makes for its best development. If Christians were to hand over to the unchristian element all the interests of the Government, what would the State become? It would not be a very happy government to live under. Without a question this is true, but the supreme purpose of the Church is not to make citizens, but to make good and true Christians. These in turn will do their part in all the duties of life. If this is true then it is not the duty of the Church as a Church to concern itself with all manner of reforms. But on the other hand, it is the duty of the Christain made and fostered by the Church to actively concern himself with all that helps his fellowman and serves to carry out the prayer of our Lord—"Thy kingdom come, on earth as it is in heaven." The State cannot do without the Church.

"Oh, make thy Church, dear Saviour.
A lamp of burnished gold,
To bear before the nations
Thy true Light as of old."

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 36 by LUTHER LEAGUE REVIEW. Box 876, New York, N. Y.

QUESTIONS.

1. What is the Church?
2. What is the State?
3. What can you tell of the State claiming the authority of the Church?
4. Has the Church ever claimed the power of the State?
5. What is the first duty of a Christian?
6. Can a man be a true Christian and not a good citizen?

Seventh Week after Trinity. August 6, 1916.

## SHOULD THE CHURCH ADVERTISE?

### Publicity, and What Kind?

DAILY BIBLE READINGS.

Monday, July 31: Isa 52:7-10.
Tuesday, August 1: Acts 13:48-52.
Wednesday, August 2: Mark 13:9-13.
Thursday, August 3: Matt. 28:16-20.
Friday, August 4: Acts 2:1-13.
Saturday, August 5: Eph. 3:8-13.

HINTS FOR LEADERS.

Hymn. Psalm 145 (read responsively). Prayer by the Leader. Scripture reading, Mark 5:18-20 (by all members of League having Bibles).

The co-operation of some aggressive Christian business man might be secured to speak briefly concerning the relation of judicious advertising to success in business. Hymn.

Discussion by members, using the Topics, the LUTHER LEAGUE REVIEW, and the Church papers as bases. Hymn.

The Leader might have six or eight of the members give in one minute each one way in which the members of the League might bring the Church more prominently before the community and before unsaved men and women. Hymn.

Closing remarks by the pastor. Lord's Prayer in concert.

(Topic Reviewed by Rev. Paul W. Koller.)

Our topic is in the form of a question and at once arouses the spirit of discussion, for true men have their differing ideas on all questions. One will say *certainly*, we must advertise our Church or we are behind the times. Another will argue that our Master most times urged those who were healed and helped by Him to "tell no man." Looking at the question from all sides and in the light of the age in which we live, it does seem as if the Church should give more publicity to what it has for men and what it is trying to do for humanity. Men cannot be reached these days by the methods of a century ago. The Church must in some things keep pace with the times. The message is the same, but the methods are to be different, as the age requires.

*I.—The Best Advertisement.*

Without a question, the first and best advertisement for any Church is the widespread assurance that it uniformly has a service worth attending. No investment in printer's ink can ever be a substitute for this. With every other advertiser, the Church must stand ready to deliver the goods and give to the person who enters its doors something worth coming for. This is the very best advertisement that can be made. It will not only reach men and women, but it will hold them. This ought not to be hard to do, for the Church has that which is more worthy of publicity than anything else in the world, and that is the Gospel of Christ Jesus. In everything else the Church has competition, and the minister is likely to find himself at a disadvantage as compared with other men. They, from a worldly standpoint, can be more entertaining and eloquent, but the minister is a specialist in the Gospel of the Son of God. If he is true to his calling, he can lift his Church and his message to a high place in the interest and attention of the community. There is no reason why our Church services should be dull or the Gospel presented in an uninteresting fashion. These things should be our first concern in all efforts to advertise our Church and its services.

*II.—Dangers.*

There are things to be avoided and dangers to be recognized in church advertisement. It is a difficult thing to advertise the church without exalting the minister. And to build a church about a man is a very precarious thing to do. Many churches have gone to great heights and then fallen very low because they rested upon the popularity of a man. In giving publicity to a church the minister must not be the whole of what the church has for men and women. There is also the danger in advertising of being led into trying to offer people what they want, and that is to simply be entertained. Our age is not noted for its deep thinking, and churches are apt to be influenced by the age if desire to draw a crowd becomes very strong.

Then, too, advertisement to simply fill the church may make us lose sight of the quiet and more spiritual things so vital to a true church's life. Christ is not of necessity in the crowd. He may be just as mightily in the small but earnest congregation. We do well to remember that there are things to be avoided.

*III.—Right and Useful Publicity.*

There is, however, a right line of publicity and advertisement for every congregation and the Church as a whole. Our great Lutheran Church, in America, has suffered in the past because we hid our light under a bushel. Many churches could reach more people and do more good if advertised in the right way. The local press should be used. If a minister will come to a friendly understanding with the editors

of the local press and will cultivate a style of announcement and report which has news value, he can get an immense amount of legitimate free advertisement for his church. A dignified and well kept bulletin board does much good, while a shabby and unattractive one does positive harm.

Cards in public places, such as hotels and railroad stations have their value. Perhaps best of all forms of publicity is that which comes through our Church members, societies, and our friends. Every member of the church should speak for his or her church and do it often. It will help to have a Publicity Committee, which shall have the matter in charge and keep it constantly before the minds of the members.

The Luther League can do much for the local congregation in the way of advertising the Church and its services. Let us try it for the glory of our beloved Church and God.

QUESTIONS.

1. Why did Christ urge so often that those who had been helped should "tell no man"?
2. What should be the first thing in Church publicity?
3. Should the sensational be avoided?
4. What can be done by us to advertise the Lutheran Church in a right way?
5. What is the true purpose of Church advertisement?

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Eighth Week
after Trinity. August 13, 1916.

## HELPING THE WEAKER BROTHER

I Cor. 8:9-13.

DAILY BIBLE READINGS.

Monday, August 7: I Cor. 13.
Tuesday, August 8: I John 3:14-22.
Wednesday, August 9: I Cor. 9:19-23.
Thursday, August 10: I Thess. 5:12-22.
Friday, August 11: Rom. 14:1-12.
Saturday, August 12: Rom. 15:1-7.

HINTS FOR LEADERS.

Hymn. Psalm 125 (read in concert by the League). Prayer by the Pastor. Scripture reading, I Cor. 8:9-13 (by leader). Hymn.

A series of brief prayers on the theme by five of the members. Remarks by the leader. Hymn.

Synopsis of discussion in the Topics. Hymn or special music (previously arranged for).

Synopsis of discussion in LUTHER LEAGUE REVIEW and in the Church papers. Recitations. Hymn. Benediction.

Recitations:

"We go our ways in life too much alone;
We hold ourselves too far from all our kind:
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side."

"Then speak no ill, but lenient be
To others' failings as your own.
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day;
No lips can tell how brief the stay.
Be earnest in the search of Good
And speak of all the best we may."

MY PRAYER.

J. G. Whittier.

"If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee."

"Could we but know how just the little things
Which we call commonplace mold the lives
Of all of us! The struggling man who strives
To reach a goal, and fails, and feels the stings
Of unjust critics pierce his very soul,
Knows what kind words are worth, and long ago
A kind word might have helped him reach the goal.
Could we but know."

(Topic Reviewed by Rev. Paul W. Koller.)

*I.—The Teaching of Scripture.*

It is the plain teaching of Scripture that no man dare disregard the rights and needs of his fellowmen.

This we have very early in the story of Cain and Abel. Cain is asked, "Where is thy brother Abel?" and he replies, "Am I my brother's keeper?" God said emphatically, "You are."

Here was first laid down the duty of brother caring for brother. This same truth with wider, deeper meeting was taught by Christ in his doctrine of love, in which He makes love to include not only the brother or needy friend, but the enemy as well.

In Apostolic times this doctrine is emphasized again and again by men who knew the mind of Christ.

This we call Christian teaching as it is in contrast with that of the heathen world, where the strong alone were thought worthy to survive and the weak were looked upon as a hindrance and treated with contempt. This is still the teaching of Christianity—the strong must help the weak. We must adjust our lives to carry out this principle if we would be Christians.

The great ship in the channel may not go plowing on its way with no regard for the smaller craft. The great man in pursuing his course must think of those whom he meets in the way. The strong moving toward their desire cannot disregard the weaker.

We must not live for ourselves alone if we would do the right. There are many, however, who have no regard for the rights or needs of others. There are men and women of ambition or selfishness who harden their hearts against every appeal of human weakness, frailty or suffering. They never turn aside from their strenuous course to help a brother in need, or even turn their selfish heads to pity a brother's misfortune. They are just and honest, perhaps, in their dealings, but their justice is not tempered with mercy. Like Shylock they demand their pound of flesh. They say that there is no room for sentiment in business.

They reach their goal, perhaps, but they have trampled on hearts and lives. Let us thank God that all strong men are not like this. Many of the earth's greatest have been the most tender hearted and helpful.

*II.—There Are Many Weak Brothers Needing Help.*

These weak brothers and sisters are all about us. Their help is no visionary dream of Christian duty, but an intensely practical thing. There are those who are physically weak. Some have feeble health, some weak bodies, and others suffer from the infirmities of old age. There are many such. What is the duty of the strong? Should they hold themselves aloof and refuse to accept any burden or care? Without question, the strong are strong for the very purpose of helping those who are weak. The mountains in their strength and majesty minister to the plains and valley below. The Alps were not uplifted merely to be gazed at and admired by pleasure loving tourists, but to feed the Rhine and nourish the cities on its banks. God does not give certain men strength and power, fine personality and great influence, merely to have them tower above others and be admired. They have their strength and ability that they may be a blessing to those who are less highly favored. There are many other kinds of weak brothers in the world. Some are mentally weak and what a blessed thing it is that we are learning more and more how to help them. Others are morally week. There are great companies of boys and girls who are weak in their moral sense or moral strength. They yield easily to temptation. What an opportunity for strong characters to stand out among them for right action, and it should be done. Sometime ago in a certain town a company of boys began beating their way on freight trains. They would make a run out and back at night, when their parents imagined they were in bed. One morning at four o'clock there was a ring at the door of Frank Smith's house. There stood the night operator who said that a boy had been killed some miles out from the city, and that he had been identified as Joe Smith. The parents said "it cannot be our boy for he is in bed." But it was their boy. What a blessing to those boys and those parents if one who was strong would have stood for the right among that crowd of boys. That is our duty. We, who are strong, must help the weak right here in our home, city or town.

Not only is this our duty, but it pays to help the weaker brother. We often get discouraged picking up and setting on their feet the stumbling and falling ones. It does mean the doing of what seems sometimes to be a useless and thankless task. It does pay, however. It is a great thing to help in the recreation of a man's true self. We are truly then co-workers with God. It pays for the world's sake to help make efficient and strong the weak. It pays for our own sakes, for we are better men and women for having reached out a helping hand to those who are in weakness and need. Fellow Leaguers, here is an opportunity for true Christian service which is greatly pleasing to our blessed Lord, who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SUGGESTED QUESTIONS.

1. How do Christians put stumbling blocks in the way of others?
2. How can we help a man who has a weakness for strong drink?
3. What is a weak brother?
4. What is the very best thing we can do to help the weak?
5. What did Christ say would be the consequence of failure to help the weak?

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Ninth Week after Trinity. August 20, 1916.

## UNUTILIZED FORCES IN THE CHURCH

Matt. 20:6-7.

DAILY BIBLE READINGS.

Monday, August 14: Psalm 14.
Tuesday, August 15: Luke 17:11-19.
Wednesday, August 16: Matt. 25:24-30.
Thursday, August 17: Matt. 24:42-51.
Friday, August 18: Luke 17:5-10.
Saturday, August 19: Matt. 6:24-33.

HINTS FOR LEADERS.

Hymn and Psalm 34. Gloria Patri. Prayer by leader. Hymn. Scripture reading, Matt. 20:6-7 (by leader). Hymn. Remarks by leader on basis of the Topics. Hymn.

The leader might have the Pastor and the President or some other leading member of each of the organizations in the Church, such as the Sunday school, Aid Society, Missionary Society, Brotherhood, League, Organized Bible Classes, etc., state in two minutes each what each organization offers to do *for* and *with* its members. Hymn.

Several members should give synopses of the discussion in the LUTHER LEAGUE REVIEW and Church papers. Hymn. Recitations. Hymn. Lord's Prayer. Recitations:

SOME SMALL, SWEET WAY.

There's never a rose in all the world
  But makes some green spray sweeter;
There's never a wind in all the sky
  But makes some bird wing fleeter;
There's never a star but brings to heaven
  Some silver radiance tender;
And never a rosy cloud but helps
  To crown the sunset splendor;
No robin but may thrill some heart
  His dawn-like gladness voicing;
God gives us all some small sweet way
  To set the world rejoicing.

ERNEST GILMORE.

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"There are no lives unfinished, incomplete;
God gives each man at birth some work to do,
Some precious stone of strange prismatic hue
To carve and polish, till it shall be meet

To place within His temple still and sweet.
'Ere that be done the soul may not pass thru
The door to grander worlds, to aim more true,
To wider life with love's sweet joys replete."

LOWELL.

(Topics Reviewed by Rev. Paul W. Koller.)

One of the great words of today is efficiency. In all departments of life, wide awake men and women are striving to bring about greater efficiency. It is required by all the great corporations above all things else. This idea prevails in office, shop, school and home.

The Church is beginning to realize that it is not doing what it could do and what it ought to do. The men of the Church are awakening to the fact that if we are to do what God has assigned to us we need to be more efficient.

There is no question but that we are not using the forces in the Church, that could and should be used to increase the Church's efficiency.

*I.—Unutilized Forces.*

When we come to name these unutilized forces in the Church, we find them to be many and of great variety. Some of them are in the form of organizations already formed and yet which are doing absolutely nothing or very little for the Church and the Kingdom. Many a Brotherhood, Ladies' Aid Society, Missionary Society and even a Luther League falls far below the possibilities of service of which it is capable, and many of them do absolutely nothing but meet and read the minutes and talk of what might be done. Wonderful things might be done if the organizations of the Church would use their forces for the upbuilding of the Church and the salvation of men.

Again these unutilized forces are individual forces, bound up in the lives of individual members. They are of all kinds—spiritual, physical and intellectual. Every one has talents and gifts which, if rightly used, would increase their own usefulness as members of the Church, and at the same time the efficiency of the Church. They can be called latent possibilities. This fact of hidden power is impressive. We know something of the inspiration of this thought in material things. For instance, you take in your hand a grain of wheat, and, if you have any imagination at all, you can see in it wonderful possibilities. Hidden, there are fields of golden grain waving in the sunlight, great granaries with their precious store, and in time, the feeding of a hungry nation. So with anything that has in it the possibility of growth and development. So in the highest sense with men and women, especially young men and women. In them are the great forces which rightly used make a great nation and a mighty Church.

*II.—Leadership and Training.*

The development of these unutilized powers is in part a matter of leadership and training. Like the men in the market place they are idle because no man has put them to work. And this is a sad thing. To a realization of it, we are gradually awakening, and leaders are being trained capable of guiding into right channels these powers and individuals. The Church should give more attention to this. Pastors have their hands full, as a usual thing, with the preaching of the word and the care of souls. They must have trained helpers who can lead in development of the forces of the Church in its many lines. This is one of the great purposes of the Luther League, and this is a good time to emphasize it. We must be busy training our young people not only for service, but for leadership as well. Let us keep this in mind in our League work.

*III.—The Spirit of Service.*

While the development of these unutilized forces is partly a matter of leadership and training, it is for the most part a matter that lies within us. It is largely dependent upon the spirit we have. Most of those who are idle are so because they want to be. The workers in a certain man's vineyard would not have the Lord to reign over them. If these forces now unutilized are ever to be used for the welfare of the Church and the glory of God, then there must be an increase in the knowledge and consecration of us all who are members of the Church.

It is the spirit in the heart that makes a true American and not the accident of birth. So it is the spirit of devotion and consecration that makes a true and useful Christian.

Let us pray for this spirit in our own hearts and in the hearts of all the members of our Church. When it comes, then great things will be done.

QUESTIONS.

1. Has the Church come short of doing what it ought to do?
2. What is the greatest unutilized force in the Church?
3. What can our League do in the development of the powers of our Church?
4. How can the spirit of service be awakened?
5. What unutilized forces are there in our Church?

(*Continued on page 41.*)

# Luther League of Canada

## Ninth Annual Convention at Hamilton, May 24

HAMILTON, the Birmingham of Canada, extended a royal welcome to the young Lutherans of Canada on Wednesday, May 24th, at the ninth annual convention of the Canada Lutheran League, held in Trinity English Lutheran Church, the Rev. E. Huehneugard, pastor. The convention motto was "Patriotism." The convention proved to be one of the most successful meetings this provincial organization has ever held. The morning session opened at 9:45 a. m., with the singing of "The Church's One Foundation," after which the devotional exercises were conducted by the pastor loci, Miss C. Paulsen presided at the organ. The Canada Luther League, president, Mr. E. B. Westcott, Hamilton, then called the meeting to order. The Rev. M. J. Bieber, M. A., brought happy greetings from the Nova Scotia Luther League, which was in session at the same time and which was celebrating its first anniversary. Rev. J. A. Miller, B. A., a former pastor but now field missionary of the General Council for the City of Detroit, and Mr. B. Knauff, president of the Western District, also brought greetings. The Rev. W. H. Knauff, Humberstone, president of the Western Conference, responded to these greetings. The secretary, Miss G. Kern, Berlin, then read the minutes of the last annual meeting held in First English Lutheran Church, Berlin, Ont., on May 24, 1915. At this session the reports of the various committees and officers were read. The report of the Statistical Committee was very encouraging and showed progress. The corresponding secretary, Miss L. Vollmer, Galt, presented her annual report and all felt that she has been very faithful in the discharge of her duties.

The secretary reported for Mr. O. Neeb, treasurer, and stated that the total receipts to date amounted to $208.95, and the disbursements, $157. Owing to a number of the local Leagues having failed to forward their annual dues, in addition to arrears, the auditing committee, composed of Mr. E. H. Beckman and Rev. J. A. Miller, B. A., were instructed to present a complete statement of the present standing of all local Leagues affiliated with the Canada Luther League, at the afternoon session. The following committees were appointed by the president:

Statistics—Mr. L. Irschick, Waterloo; Mr. E. Stiver, Unionville, and Miss C. Paulsen, Hamilton.

Press—Mr. B. Knauff, Waterloo; Mr. G. Boyer, Hamilton.

Resolution—Rev. J. Keehley, Toronto; Rev. N. Willison, Unionville, and Mr. D. Goldhang, Hamilton.

Nominating—Rev. N. Willison, Unionville; Mr. S. Gartung, Berlin; Miss Schaeffer, Berlin; Mr. L. Irschick, Waterloo; Mr. D. Goldhang, Hamilton; Mr. O. C. Kanold, Port Colborne; Rev. M. J. Bieber, Montreal; Miss Roeski, Ottawa; Mr. Cooper, Sherwood, and Rev. J. Keehley, Toronto.

### Afternoon.

In the afternoon the delegates and visitors assembled at 2:15 p. m. to have a

photo taken, after which the business of the League was continued. This session was given over entirely to business. Mr. G. Boyer reported for the Credential Committee, and stated that fifty-seven delegates, alternates and visitors, were present, representing the following sixteen Leagues and Congregations in the Province: St. Peters, Ottawa; Redeemer, Montreal; St. Paul's, Toronto; Zion, Sherwood; Bethesda, Unionville; Trinity, Hamilton; St. Matthew's, Welland; Holy Trinity, Humberstone; St. Paul's, Galt; St. Paul's, Guelph; St. Peter's, Preston; First English Lutheran, Berlin; St. John's, Waterloo; St. Peter's, Berlin; St. Matthew's, Brantford; St. Matthew's, Berlin.

The auditing committee's report was presented and the treasurer was instructed to forward a complete statement as presented by the committee, to the delinquent leagues.

The committee on Students Aid, through its chairman, Mr. G. Boyer, presented a very interesting and encouraging report on the work accomplished during the year. The total receipts received by the treasurer, Mr. H. Shennett, Morrisburg, amounted to $211.78. The committee thanked all who so generously contributed to this fund.

The committee on nominations reported through the Rev. N. Willison, and as a result the following officers, etc., were elected: President, Mr. E. B. Westcott, Hamilton; vice-president, Mr. S. Gartung, Berlin; treasurer, Mr. H. Shennett, Morrisburg; recording secretary, Mr. E. J. W. Weisserwasser, Maple; statistical secretary, Miss L. Kaempf, Guelph; corresponding secretary, Miss L. Vollmer, Galt; trustees, Mr. G. Boyer, Hamilton; Mr. J. A. Loa, Ottawa; Mr. C. H. Fierheller, Toronto.

Delegates to the eleventh bi-annual convention of the Luther League of America, at Toledo, Ohio: Rev. Sperling, Berlin; Rev. J. Keehley, Toronto; Rev. H. J. Behrens, Berlin; Rev. W. H. Knauff, Humberstone; Mr. E. H. Beckman, Galt; Miss L. Vollmer, Galt; Mr. B. Knauff, Waterloo; Mr. E. B. Westcott, Hamilton; Mr. G. Boyer, Hamilton; Mr. F. W. Otterbein, Hamilton.

Delegates to Jugendbund Convention: Rev. N. Willison, Unionville; Mr. L. Irschick, Waterloo.

### Evening.

The evening session opened at 7:45, the Rev. W. H. Knauff conducting the devotional exercises. The Rev. J. A. Miller, Detroit, Mich., was the main speaker of the evening, delivering the Rally Address. His forceful words were indeed very inspiring, the speaker relating many instances in which "GREAT THINGS" were accomplished from small beginnings and by insignificant people. The Rev. N. Willison then presented the report of the committee on resolutions, after which the gathering most fervently joined in the singing of the Luther League Rally Hymn. In the course of the evening, several musical selections were rendered by Trinity Sunday School Orchestra. After the closing service, conducted by Rev. N. Willison, the gathering partook of a dainty luncheon, which was interspersed with short addresses by Rev. M. J. Bieber, Rev. J. A. Miller, President E. B. Westcott and others. Thus the ninth annual convention of the Luther League of Canada was brought to a successful close.

W. B. KNAUFF,
GORDON BOYER,
Press Committee.

## TOLEDO LUTHERANS

(*Continued from page 34.*)

development for the establishment of a Lutheran hospital under the auspices of the Federated Brotherhoods and Men's Societies of the Lutheran Church of Toledo. The Joint Synod of Ohio maintains a city missionary in the person of the Rev. Harry P. Long, who is doing a magnificent inner mission work among the sick of the city's nineteen hospitals and the prisoners in jails and workhouse. The General Council also maintains one of its pastors, the Rev. R. H. Benting, as its city missionary, who has had supervision of the establishment of their newer work.

It is said that ninety per cent. of Toledo Lutherans own their own homes, which speaks very highly for their industry and for the permanency of our congregational and institutional activities.

But Toledo, through her Federated Brotherhoods, through the recent Toledo Conference of Presidents of Lutheran Synods of America, through her Luther Leagues and other organizations, is striving to do her share in blazing the way toward a virile, aggressive, conquering, united Lutheran Church.

May the Twelfth Biennial Convention of the Luther League of America do much to accelerate this much desired goal.

Luther Leaguers of America, we are waiting for you with open arms and hearts and homes. "You will do better in Toledo."

# The Junior Luther League

### Conventions

This is the period of time for conventions. In harmony with this spirit, the Luther League, of America, will meet in Toledo, Ohio, August 15-17, inclusive. It promises to be a great gathering. It is hoped that a large number of workers with our boys and girls will be present, to gather information and secure inspiration. We ought to have a large representation of Junior workers at the Toledo convention.

### The Value of Conventions

In brief, the value of conventions is—information and inspiration. From the addresses and discussions of a convention we learn. We see from different angles. If we continue constantly along our accustomed line of work, we become rooted in a set way of doing things. Our stock of new ideas fails. But by reading the REVIEW and attending conventions, we learn what others are doing. We also gain new ideas. Much that is suggestive is said, all of which is very helpful to the alert leader.

And we must be *alert* for these new ideas. The leader of boys and girls must keep his ears and eyes open, if he would do his best. The finest gatherings possible would fail of their purpose, if we were to attend them listlessly. We are the ones to get the good things offered. We are the ones to revolve these good things in our mind and then make them practicable. We, therefore, must always be in a constructive frame of mind; for only in this way can we serve the Church best. After all, no two problems or conditions are exactly alike. Only general principles can be laid down. The adaptation of them to actual conditions must be made by the leader. Hence the necessity for alertness on our part.

The second value of conventions is—inspiration. The mere contact of members is inspiring. This, together with good music, vigorous singing, devotional services, tends toward inspiration. And this quality we need. If we are to do our best throughout the year, we ourselves must be filled with zeal for our work. This quality, so necessary in leadership, begets inspiration in others. For those who need such a quickening, a convention is the place in which to get it. Personal contacts, and interviews, as well as the influence of the convention itself, will beget this most necessary quality for vigorous work. So plan to be in Toledo in August. The results will more than repay the cost and effort.

### Our Boys and Girls

To say that our boys and girls are worth all of the effort and care the League aims to bestow upon them is putting it mildly. But when we speak of our boys and girls, we are thinking of those over ten years of age. During the period between ten and sixteen, the greatest number of leaks occur in the Sunday School. And during this period the greatest difficulties in dealing with them have to be faced. These problems can be met, if we see the value of our boys and girls to the Church early enough and plan to remedy the situation. Whether in the large city or the small town, the difficulties are essentially the same. And these can be met, most effectively, if we use the Boys' League and the Girls' League to meet the natural desires of each group. Where only one organization is posible, it ought by all means to be organized. But the necessary element in the whole situation is—that we appreciate to the full, the value of each boy and girl, attending our Sunday Schools, to the Church and seek earnestly that none be lost. We need to acquire a more jealous concern for these lambs of the fold. And we must use every endeavor to prevent them from wandering away. The Boys' and Girls' League will help solve this problem. Take care of our boys and girls NOW and we will have more men and women in the Church tomorrow.

### Topics for August

August 1—"Paul, on His Way to Rome, Warns the Ship's Captain of Danger." Acts 27:1-12.

August 13—Missionary program. Suggested Topic—"Mission Activities in Our Church."

August 20—"Paul Cheers the Ship's Company in the Midst of Danger." Acts 27:13-26.

August 27—"Paul, a Real Leader in Distress." Acts 27:27-36.

### Topics for September

September 3—"Paul and the Ship's Company Land at Melita." Acts 27:37-28:1-2.

September 10—Missionary program. Suggested Topic—"The Congregation and the Missionary Spirit."

September 17—"Paul Works Miracles in Melita." Acts 28:3-10.

September 24—"Paul Reaches Rome." Acts 28:11-16.

AUGUST 6.

By D. A. Kommel.

*The Story Told*—We read today of the great Apostle Paul being sent to Rome to stand before Cæsar, to whom Paul had appealed when he stood before Festus, falsely accused of teaching all men against the people and the law. He was placed in the hands of Julius, a centurion, being a commander of one hundred men, and

they take Paul and some other prisoners on board a ship and sail by the coasts of Asia. Instead, however, of sailing northwest toward the coast of Asia proper, they sail more east of north, along the coast of Palestine and Phœnicia, and reach Sidon the next day, where Paul is given permission, by Julius, to visit some of his friends, who encourage Paul and minister unto his wants.

They sail from Sidon to Myra, and there take a different ship, sailing to Italy. They encounter a still wind which made sailing very slow and difficult and after many days sailing they come into a harbor near the city of Lasea. When they had spent considerable time there and were about to sail again, Paul warns the ship's captain of the danger, not only to the ship, but also to themselves. But the captain does not heed the warning and assures Julius that all is safe to sail at this time.

Dear Luther Leaguers, how many people who are warned by their pastors of the danger to their soul's salvation refuse to heed that warning, and are often more willing to listen to the voice of Satan who tells them there is no danger and wants to lead them astray and away from their Lord and Savior, Jesus Christ, who is the one to whom they should anchor and hold fast.

*Scripture References*—Acts 25:12, 25; Acts 19:29; Acts 24:23; Acts 28:16; Lev. 23:27, 29; Philemon 1:24; Col. 4:10; Gen. 10:19; First Kings 5:6; Isai. 23:8.

*Main Lesson*—Let us never turn a deaf ear to the warnings and pleadings of God's messenger, and like the captain of the ship prefer to do as suits us best.

*Other Lessons*—We should never be too proud to take advice from those who we believe are below our social standing. Let us not always be too eager to listen to those who we may seem to think ought to know, as the centurion, who was more ready to listen to the captain whom he thought ought to know the existing conditions better than Paul.

*Practical*—Dear boys and girls, God has given us ministers who are God's messengers, who warn us of dangers to our soul's salvation, to our morals, and to our intellect. Ask God for strength that you may heed that warning and hold fast to Him as your guide.

*Original Essays*—1. The cause of Paul's imprisonment. 2. Tell about the example set by Paul to his fellow-prisoners. 3. Tell about the treatment of Paul by the centurion.

*Blackboard Illustrations.*

Christ— { Sends warnings. / Sends punishment. / Shows mercy. / Saves.

## August 13.

By Rev. Arthur T. Michler.

Have this meeting out of doors if possible. The Scripture reading can be Matt. 20:1-16, or a series of short Scripture readings can be used. Prayer should be offered by one of the League members, original if possible. Open the meeting with a familiar hymn sung from memory. Follow by repeating the twenty-third psalm in unison.

### Mission Activities in Our Church.

*I. Congregational.*

Questions to be asked by the leader and answered by the members.

#### Societies.

1. Do we have societies in our church?
2. Name them.
3. What are their purposes?
4. Do we have a missionary society?
5. If not, should we? Why?
6. What is the missionary society of the congregation doing?

(Can be answered in written essay form.)

#### Study Classes.

1. What is a mission study class?
2. Are they good to have? Why?
3. Does our church have any? How many?
4. If not, ought we have at least one?
5. Who is to lead such a class?
6. What is the purpose of such a class?
7. Name the missionary papers of your Synod.
8. Do we read them?
9. If not, why not?

#### Benevolences.

1. What does the word benevolence mean?
2. Do we believe in giving for such a purpose?
3. How much ought our congregation raise for this purpose?
4. How much do we raise for this purpose?
5. Does our League contribute to the benevolences of our church?

*Reading*—A little black boy was born in 1806 on the West Coast of Africa. One day when his father's house caught fire he rushed in and saved the idols, whereupon the superstitious people said, "This child will be a great worshipper of the gods: he will one day restore the gods to our nation." When the boy was about fifteen, a raid was made upon his village and he, with his mother, his grandmother and many others were led away, as slaves, with ropes around their necks. He was sold to one person after another, bartered for rum or tobacco. Only a poor little African slave boy, what did it matter?

Finally he and his fellow slaves were rescued from Portuguese traders by a British man-of-war. The slave boy was sent to school by the Church Missionary Society. He learned rapidly and became a schoolmaster, then a preacher, who led many people on the West Coast of Africa to Christ, and finally bishop of the native church on the Niger. Bishop Samuel Crowther did work that no white man could possibly have done. If Africa is to be saved, the children of Africa must be saved and trained to work for Christ in places where no one else can accomplish their task.

*II. General.*

#### Foreign Missions.

1. How are Foreign Mission operations directed?
2. What agency does it?
3. How is it organized?
4. What do you think are some of its duties?
5. Who is the president of your board?
6. Name as many of your foreign missionaries as you can.
7. Where are they located?

#### Home Missions.

1. What are Home Missions?
2. How is this work carried on?
3. Who is responsible for it?
4. Who is your superintendent of Home Missions?
5. In how many languages and in what departments is it carried on?

INNER MISSIONS.

1. What are Inner Missions?
2. Where is this work carried on?
3. Is it very important? Why?
4. Name some of those engaged in it.
5. How is it managed?
6. What part of the whole church must be responsible for all of this great work?

The superintendent can add whatever else is desired.

AUGUST 20.

By D. A. Kommel.

*The Story Told*—The captain and centurion wish to sail to Phenice and put up for the winter, so when the soft south wind began to blow everything seemed favorable and, believing that everything was well, they took up anchor, hoisted their sails and started on their journey. But they did not get very far before a mighty wind or typhoon strikes them, and the ship not being able to face the wind, they simply give the ship up to the wind and let the wind drive her wherever it will. The wind blows them toward an island called Clauda, where they had much trouble with the boat, which is always ready to be launched should anything happen to the ship. After taking up the boat they used helps, or strengthen the ship by passing cables around the outside and made fast to the deck. Fearing that they would be driven upon a quicksand they slackened their sail, and being tossed greatly by the tempest the day after, they lightened the ship by throwing overboard some of its cargo. The third day they further lightened the ship by casting out some of the rigging and probably some of the furniture. After several days had passed and neither sun nor stars appeared, they gave up hope of being saved and were in despair.

They probably had been fasting as they were affrighted, when Paul came and reminded them of the warning that he had given them and that they should have listened to him. He cheers them by telling them that the angel of God had told him that he should be saved and all that are with him; not one man's life should be lost, only the ship and cargo should be lost. Paul tells them to be of good cheer, that he believed God and that it shall come to pass even as the angel of the Lord revealed unto him, that they should be cast upon an island.

*Scripture References*—Jonah 1:5; Acts 23:11; Dan. 6:16; Rom. 1:9; 2nd Tim. 1:3; Luke 1:45; Rom. 4:20-21; 2nd Tim. 1:12; Acts 28:1.

*Main Lesson*—God watches over all His children and that nothing shall harm them that believe in Him.

*Other Lessons*—God will punish all those who refuse to listen to Him when He speaks, through His messenger.

We should never be ashamed to confess that we are servants of the Lord and that it is He whom we serve.

If we are believers in Christ, He will cause us to be cheerful even in times of danger so that we can comfort and cheer others in their danger.

*Practical Thoughts*—1. Think of the love that Christ shows even for those who offend against Him. 2. Think of the comfort and cheer that you can bring to your fellowman, by being a believer in Christ. 3. Remember that God will always punish you for all the sins that you commit.

*Original Essays*—1. God's ability to perform whatever He has promised. 2. The impossibility of being in despair over what the future has in store for us, if we hold fast to Christ. 3. Tell of the many ways in which the captain and the people on the ship were punished for failure to heed Paul.

*Blackboard Illustrations.*

Paul's love for Christ—
Gives him the lives of his fellow-passengers.
Saves them all from death and a watery grave.

Christ's love for His Father and for all men—
Gives Him the lives of all men.
Saves those that believe from death and from everlasting punishment.

AUGUST 27.

By Miss Minnie Bergstrom.

In our lesson today we find Paul, while on his third missionary journey, being taken a prisoner to Rome. Sailing from Cæsarea the vessel touched at the island Cyprus and at Crete where there was a harbor called Fair Havens, in which Paul advised the captain of the ship to winter. But the owner of the ship decided to leave at the first opportunity. Keeping close to the coast they were proceeding slowly when suddenly they were overtaken by a terrible storm. Losing control of the ship they were soon driven out of their course. They were obliged to undergird the vessel by passing strong cables around it to keep it from falling apart and to lighten the vessel by throwing overboard part of the cargo. Several days of the utmost anxiety passed during which neither sun nor stars were seen in the sky, and the mariners having lost their reckoning did not know where they were or which way to go. Beside being weary they were suffering from hunger, owing to the loss of the provisions.

On the fourteenth day of the voyage the Apostle Paul stands forth with words of encouragement and hope. He bade them be of good cheer, for though the vessel could not be saved not one of their lives would be lost. Setting an example himself, he took bread, gave thanks to God before them, and began to eat. It is the true Christian who can be bold and fearless in time of danger. Encouraged by the calmness of Paul, the crew made a final effort to lighten the ship by throwing overboard more of the cargo, and when the day dawned the sailors find that they are near a small bay which they do not recognize. The anchors were cast adrift and the vessel was run on shore. But the violence of the waves caused the ship to go to pieces and the whole company were obliged to jump into the water and swim to the shore. And thus as the Apostle had said, the whole company escaped safely.

*Main Lesson*—God's watchful care of His people.

*Practical Thoughts*—Love of Christ will lead men to do and dare great things.

If we are faithful to Christ our influence will help our neighbor.

*Scriptural References*—Acts 2:41; Matt. 10:30; Acts 7:14; I Sam. 9:13; I Pet. 2:13; I Kings 1:52; Luke 12:7; John 6:11; I Tim. 4:3-4; Dan. 2:21; Rom. 13:1; I Pet. 3:20; Matt. 15:36; Luke 21:18; Mark 8:6.

*Original Essays*—Storms at sea. Ships in Paul's day. Courage in time of danger.

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# Editorial

## FOREWORD

Another biennium in the history of the Luther League of America will soon close. These years have been blessed. Augmented usefulness and increased efficiency have attended the efforts of the Luther League. These years in achievement in the Christian activities of the League are "the high water" mark.

With signal blessings the representatives of the Luther League will assemble in the Twelfth Convention at Toledo, August 15, 16 and 17. They will voice the sentiment, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

As Luther Leaguers, yes, as Christians of the Lutheran faith, let us prepare in heart and mind for this great convention. So may this convention bear the stamp of loyal earnestness and sincerity. Gathering under the motto, "Of the Church, by the Church, for the Church," may the business of the convention be transacted in the spirit of peace, concord and amity. May all the sessions and the entire work of the convention emphasize the sentiment, "pray and work," and then shall this gathering of young Lutherans reflect favorably upon the interests of our Church. Above all, may the assembling of our Lutheran young people in convention at Toledo redound to the praise and glory of God. If the composite thought of the delegates is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," this will be the spirit of the Toledo convention.

The Luther League of America has passed the experimental stage. It now is a thoroughly organized body from which the Church may rightfully expect positive results. The business of the Luther League is to advance every interest of the Lutheran Church in the field which is specifically the League's own sphere of activity.

As an educational agency of the Church and supplementing the catechetical instruction of the pastor, the League has the task of improving individual Lutheranism by fostering the spirit of loyalty. It also has to spread the leaven of Lutheran cultus and doctrine by imparting a knowledge of the Church's history, doctrine and usages to the laity.

It is a fact that cannot be emphasized too strongly that the primary object of the Luther League is to help the young people of the Church, to assist them in every possible way to become good church members. Its purpose is to quicken in its members a clearer consciousness of Christian faith, to produce in each member fidelity to his own church, and to increase his usefulness as one of the Church's workers; and to help each member to be a true witness for Christ and an efficient teacher of the gospel.

It is with this end in view the conventions of the Luther League of America are arranged, and also to assemble the young people of the Lutheran Church for the purpose of promoting their growth and strengthening their influence by confer-

ences and other forms of co-operation; to promote their spiritual growth and increase their practical efficiency, by keeping them true and faithful to their confirmation vows; and last, but not least, to foster the spirit of loyalty to the Church and promote friendship among the members of the societies.

The convention at Toledo will have no chimerical aim. It will be comprehensive of the vastness of the work of the Church; it will also realize the importance of the Church. A large, practical and beneficent benefit should result from this assembling of the Lutheran hosts. Enthusiasm, if needed in the rank and file of the young Lutherans, should be supplied and new impetus imparted to local, district and State work.

The delegates to the convention at Toledo should be men and women who are not simply glad for a cheap and delightful vacation trip. They should be the young people whose consuming purpose is to allow nothing of interest or value that occurs in the convention, in its addresses, papers and discussions, to escape them.

Each League, whether State, district or local, should decide that it is going to draw inspiration for its future work and also reap benefit for itself from the approaching National Convention. The delegates, therefore, should be the most intelligent and enthusiastic who can be found. Active, earnest delegates will return home determined to advance Christian piety, personal enthusiasm and consecrated loyalty.

The active features of the Luther League work center in the local organization. The local League has a life of its own. The League is not an aimless thing; it is not gotten up for clap-trap purposes; it is designed for a training school for useful, intelligent service in every department of Church activity. The working side of League life affords many opportunities and opens a broad line of opportunity and worship. This it does through its meetings and in meeting the needs of the Church in the wants of the individual soul.

In its non-synodical but sound Lutheran character the convention should awaken an enthusiasm for our Church. Intense zeal for the Church of our fathers. Unwavering loyalty to the objects of the League and stimulating increased Christian activity will give a high vantage ground for the enlargement of the powers and spirit of our Christian youth.

A high standard of excellence and a vision of greater things will mark this convention. It will be reflected in the papers and the addresses. The spirit of the convention will be truly Christian and the blessings sought in conception of the League cannot fail to inspire earnestness and devotion in the young people by a quickened sense of their opportunity and responsibility.

Organization describes the character of the League itself. Method of organization is the adaptation of the Luther League to its environment. Mere method or manner is truly of less importance and may be of varying degrees of excellence. In this way it is a great help or hindrance in making the organization itself a true outgrowth and development of the characteristic life, doctrine and polity of the Church. Our method of organization must not paralyze the arm of the League nor divert its efforts from the true accomplishment of its great aim and destiny. It is probably better for the League to work out its true destiny hampered by the inferior method of organization than under the blaze of enthusiasm to lose sight of its great end and sacrifice its foundation principles. In methods of organizations is defined the layman's idea of Church polity. The methods employed in organization bring into effective use in the service of the Church its hitherto idle and unemployed talent. The League is the layman's organization in the Church, but not in the sense that it recognizes and separates the Church into two classes as clergymen and laymen, or that in any way it discriminates for or against either in the League.

No plan will succeed of itself. Back of the plan must be intelligent and pleasant direction. No plan will succeed without insistence upon it by a leader's voice and personality. Enthusiasm, joyfulness and perseverance will make a poor plan accomplish much, but without these stimuli a good plan has a choked channel.

# Toledo Lutheranism

BY REV. ALVIN E. BELL.

WE have already mentioned that approximately one out of every ten of Toledo's over 200,000 population bears the name of Luther, outnumbering the combined membership of the next three Protestant denominations and making Toledo one of the great Lutheran strongholds of the country.

Toledo as a city is strangely divided by her bay and river, her canal and creek and many railroads and parks into many "urbs and suburbs," with its downtown and lower town, its West End and South Side, its Auburndale and Arlington, Manhattan and Lenk's Hill and West Toledo, its Norwood and Farmington; also its East Toledo across the river, which likewise has its main section, its Cottonwood, its Birmingham, its Brandville and its Ironville. In every one of these divisions and subdivisions there is from one to four Lutheran churches.

The birthplace of English Lutheranism in Toledo was in a hall at Broadway and Segur avenue, near the convention church, where in November, 1881, was born the First English Lutheran Church of Toledo, Ohio, now St. Stephen's Church of the General Council. Not until ten years later was another English Lutheran church organized, when in 1891 the Martin Luther Church of East Toledo came into being. September 9, 1894, St. Matthew's English Lutheran Church was organized with forty-two members in the annex of the Memorial Hall, in the heart of the downtown district. The plan then was that St. Matthew's should be the central church, but it has since removed to the present location in the West End. Shortly after the birth of St. Matthew's Grace English Lutheran Church was organized by active members of the former congregation. And thus one after another of the English congregations of the General Council have had their origin, until now with the large St. Luke's of the Canadian Synod (the convention church) and the Divinity congregation, which has recently come over from the Iowa Synod, the General Council has nine congregations and a mission Sunday School just organized.

The General Synod did not enter the Toledo field until 1901, when the Glenwood Avenue English Lutheran Church was organized about midway between St. Matthew's and Grace, in the heart of the West End district in the beautiful Art Museum square. This work was slow and quite discouraging for a number of years, but recently has gone forward quite rapidly with the wonderful development of this section of the city.

In February, 1914, the General Synod organized its second congregation, Augsburg, in West Toledo, which was then the only suburb of Toledo unoccupied by the Lutheran Church. Two months later it organized its third congregation, the Olivet Lutheran Church, which now with Augsburg constitute one parish served by Pastor Uhl. Within the last month it has entered the new section of the West End known as "Farmington," where it has organized its Bethany Lutheran Sunday School, which in time will develop into a congregation.

Lutheran institutional work is carried on by the Iowa Synod, with their two homes in East Toledo for orphans and the aged, which should be visited by convention delegates. A fine new building is now under struction. Within the month the Joint Synod of Ohio has purchased a fine old mansion along the river in lower town at Summit and Bush streets for $15,000, which is to be converted immediately into a Lutheran hospice for young women. At the present time plans are in process of

(*Continued on page 28.*)

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# Our Churches and Institutions

## In Some of Our Large Cities

NEW YORK

—The Four Hundredth Anniversary Committee of Greater New York has met with unusual success in laying out the program and gaining community co-operation. Two undertakings of general interest are well along. The one is a "Reformation Bibliography" which Charles Scribner is intending to get out for the committee. The Bibliography is the joint work of a number of Reformation scholars who have been active on it for over a year with the assistance of Dr. W. W. Rockwell, a well known Reformation student. This Bibliography promises to be the best of its kind and most helpful in the speaking and writing of the coming year. It will contain nearly six hundred titles with critical annotations. The other undertaking is a series of outline lectures for the use of the busy man on various phases of the Reformation. Topics are: "Modern State and Reformation," "Reformation and Civilization," "Reformation and Business," "Reformation and the Press," "Reformation and Progress," "Reformation and Industry," "Reformation and Education," "Reformation and Social Uplift," "What Does America Owe the Reformation?" "The Battlefield of the Reformation," and "Reformation and Music." The same group of scholars who worked over the Bibliography have gone over this material also most carefully so that the conclusions are the results of the best and most careful scholarship. They are intended for free distribution as campaign material. The committee is desirous to be in touch with activities and plans in other parts of the country to benefit and to assist.

—Mr. Carl Michael Eger, with the late Niels Poulson founder of the Hecla Iron Works in Brooklyn, who died recently, bequeathed $100,000 to another new Norwegian Old People's Home in Brooklyn; to his church, Our Savior's Church, Brooklyn, Rev. C. S. Everson, pastor, $10,000; to the Norwegian Singing Society, $5,000; to the Norwegian Turner Society, $5,000; to Mrs. Dr. C. C. Lange, interest for life of $50,000; at her death this sum goes to her two sons, who now get $5,000 each; to six relatives of his wife, $27 500; to Miss Madland (Sister Mathilde), $5,000; to Miss Anna Bruch (his private secretary), $8,000; to Marie Olsen (his housekeeper), $10,000; to Ada Christiansen, $3.000; to Florence Eger Newberry, $3,000—in all about $240,000. The balance of the property goes to his sister, Miss Katharine Eger. The entire estate is valued at over $600,000. His partner, Niels Poulson, endowed, in 1911, the Scandinavian-American Foundation with $500,000.

JERSEY CITY

—Rev. William Freas, pastor of Bethany Church, New York City, has accepted a call to Holy Trinity Church, this city.

CLEVELAND

—Rev. F. P. Bossart, of Pleasant Unity, Pa., has been called to the pastorate of Salem Church, this city.

TOLEDO

—St. Mark's Church, Rev. A. L. Burmann, pastor, is erecting a new building at a cost of $55,000.

—The new edifice of the General Synod Church in West Toledo was consecrated June 18.

MINNEAPOLIS

—Augsburg Theological Seminary, which intends to celebrate its golden jubilee in 1919, has decided to work for a jubilee fund of $100,000.

DULUTH

—A new orphans' home in this city was dedicated June 4. It is conducted by the Augustana Synod.

GENERAL

—Martin Luther Theological Seminary, Lincoln, Neb., announces two bequests in its favor, one of $30,000, the other of $17,000. St. Olaf College, Northfield, Minn., and the United Norwegian Church, each receive $5,000 from the O. J. Wing estate.

—At the recent meeting of the Central Canada Synod a resolution in favor of a closer union of all the Lutheran Synods in Canada was unanimously adopted.

—After a service of fifty-one years in the active ministry, the Rev. W. A. Bowman, Fremont, Ohio, has retired. His entire ministry was spent in the service of two parishes.

—The Rev. Dr. and Mrs. S. E. Greenawalt have added $20,000 to a previous gift of $10,000 to Wittenberg College, Springfield, Ohio, for endowment.

—A mission church of fifty members at York, Neb., recently subscribed $450 to the endowment fund of Midland College.

—The thirtieth annual Lutheran reunion at Pen-Mar, Pa., will be held this year on July 27.

—The Lutheran summer assembly at Gettysburg will be held this year August 4 to 11. An attractive program has been prepared.

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# Luther League

**Conducted by I. S. RUNYON**

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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## NEW YORK

### BROOKLYN DISTRICT

—The June convention of the Brooklyn and Long Island District Luther League was held at the Church of the Incarnation, Fourth avenue and Fifty-fourth street, Brooklyn, on Saturday, June 24. The delegates to the State convention held at Buffalo gave their report. Three papers were read by members of the League dealing with the education, devotion and pleasure of the Leaguers. After this Rev. John H. Raker gave an address concerning the founding and the work of the Good Shepherd Home, Allentown, Pa. A luncheon was served by the young people of the church. The address of the evening was delivered by Rev. E. P. Pfatteicher, D.D., of Philadelphia, on the "Augsburg Confession." This service was conducted by Rev. Steinbicker, the first pastor of the Church of Incarnation.

—The Luther League of St. Matthew's Church, Rev. G. Bayard Young, D.D., pastor, held its best annual meeting at the home of the retiring president, Joseph C. Dittmer (who has held this office for two years), 286 Park place, Brooklyn, on May 20. Fifty-eight members were present. The reports of the various committees showed that the League was closing its banner year. The devotional meetings, conducted entirely by the members, were better attended, with the result that the spiritual life of the League was deepened. A member of the devotional committee also took charge of the prayer services in the absence of the pastor. The entertainment committee reported that $150 profit had been made on the annual entertainment. The social committee reported that beside holding the regular socials of the League, which were well attended, a Washington dinner was held on Washington's Birthday. The membership committee reported the increase of the membership from less than forty to eighty-four active members. The athletic committee reported the winning of the cross country trophy, beside other successful athletic accomplishments. The tennis team played a very successful schedule and suffered only one defeat. The officers for the coming year are: President, Garrett Van Wagner, Jr.; vice-president, Edward Tastrom; corresponding secretary, Minnie Olson; recording secretary, Bertha S. Petersen; treasurer, Fred Petersen. The League voted to take up the proposition of the Board of Home Missions and Church Extension toward the establishment of the Grace Church at Lewellen, Neb. This is to be in addition to the usual offerings for the cause of home and foreign missions. A business co-operative committee was formed to assist members of the League and of the Church to secure employment for the summer or permanently. They are planning to work in co-operation with the Vocational Guidance Association of Brooklyn, the office secretary of which is a member of the Church. The League agreed to take an active part in the Every Member Canvass. The Church Board appointed the new president of the League on Team No. 1. About three-fifths of the canvassers are League members. Mr. Clarence C. Dittmer, of this League, has been appointed chairman of the Inner Mission committee of the District Luther League of Brooklyn and Long Island.

### ALBANY AND SUSQUEHANNA DISTRICT

—The twelfth annual convention of the Albany and Susquehanna District Luther League was held Tuesday, June 20, 1916, at Zion's Church, Pittsfield, Mass., Rev. W. L. Genzmer, pastor. The theme of the convention was "The Open Bible in the Home," and the addresses and papers presented this theme in various phases with special emphasis upon the work which the League can do to increase the use of the Bible in the home. The convention opened in the morning with devotional services conducted by Rev. Genzmer. After the address of welcome by the pastor and the response by Mr. Eck, president of the District League, reports of officers were heard and committees were appointed. At 12.30 o'clock the delegates were entertained at luncheon by the local League at the Hotel Wendell. In the afternoon, after the devotional service conducted by Rev. Yost Brandt and the report of State delegates, the Rev. G. D. Strail, of Valatie, N. Y., read a very interesting paper entitled "Catechization and the Youth of the Church." "Every business man," said Rev. Strail, "demands that his men begin as apprentices and learn the business in detail before they become expert and efficient workmen. If we wish to keep our young people in the church we must train them in like manner. We must begin with the infant in the home and teach him the catechism, not in its cut and dried form but in a way in which he will understand it. In this way when maturity is reached our doctrine has become a vital part of the youth's life and will show itself in all his actions." "The Need of Bible Study," as presented in a paper written by Miss St. John, of Centre Brunswick, N. Y., made a great impression upon the delegates. "This old Bible," said Miss St. John, "is like a great puzzle to many people. They do not know how to solve it." We are just like children playing with blocks. If the child has a pattern or a picture he can build anything. So it is with us. Jesus Christ is our pattern and with Him as our guide we may build up and equip ourselves for service. Thus, we need to study the Bible because we need this pattern, we need Christ. The Bible will also educate us socially. Through it we learn to live for others and to give our service, even our lives, for the benefit of the community. In 1917 we shall be called upon to celebrate the 400th anniversary of the "Open Bible." How shall we do it? What would be more fitting than that we should each renew the study of the Bible. Rev. Yost Brandt, of Albany, N. Y., was the speaker at the grand rally which closed the convention in the evening. Rev. Brandt, in his address on "The Lutheran Church and the Word of God," made a scholarly and impressive appeal for an active instead of icy Christianity. Here is something from Rev. Brandt's address which it is well for every Leaguer to commit to memory


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*For Catalog Address*

**CHARLES T. AIKENS, D.D., President**

OR

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and put into practice. "What kind of a Church would my Church be, if every member was just like me?" "We must begin our Lutheran worship in the home," said Rev. Brandt. "A Lutheran paper should be found in every home for through this paper the heart is thrown into action and home worship is cultivated." The following officers were elected: President, William Eck, Albany; vice-president, David A. Van Auken, Albany; recording secretary, Miss Minnie Rector, Binghamton; corresponding statistical secretary, Walter Landmesser, Oneonta; treasurer, John H. Lehmann, Pittsfield, Mass.

MOHAWK VALLEY DISTRICT

—The Luther League of the Church of the Redeemer, Troy, Rev. G. G. Whitbeck, pastor, has recently added thirty new members and now has a total of between sixty and seventy on its rolls.

## PENNSYLVANIA

PHILADELPHIA DISTRICT

—On Saturday afternoon, June 17, the Philadelphia District Luther League held an outing on the grounds of the Orphans' Home at Germantown. The sports and games which had been arranged were enjoyed with great zest. After the box luncheon, Mrs. Eisenhardt, the superintendent, showed the Leaguers through the entire building. Later a chorus of the orphans entertained them with a number of songs. Socially the event was a decided success.

ALLENTOWN DISTRICT

—The annual spring rally of the Allentown District Luther League was held on Friday afternoon, June 9, in St. John's Church, Stroudsburg. After the business was transacted the following very interesting papers were presented: "Greater Luther League Activity," Corson C. Snyder, a senior at Muhlenberg College; "The Christian's Vacation," Rev. A. W. Lindenmuth, Allentown; "The Closed Church in Summer," Rev. A. M. Stump, Easton; "Preparedness for the Quadri-Centennial," Rev. J. J. Schindel, Allentown. The remarks of the last speaker were so impressive that a motion was made that they be sent to the REVIEW in the near future for publication. All the addresses were of high order, instructing and inspiring the delegates. The resolutions committee, of which Rev. J. B. Koch was chairman, presented resolutions on the death of Rev. I. B. Ritter. The following were appointed delegates to the State and National Luther League conventions, respectively: Misses Emma Brust, Helena P. Hoere, Louise A. Leisenring, Rev. E. A. Yehl, Ralph E. Fry, Rev. F. W. Wackernagle. A recommendation asking that one hour be given to Junior work at the fall convention was received and referred to the executive committee. The fall convention will be held in St. Michael's Church, Allentown, on or near November 10, 1916.

—A meeting of the United Luther Leagues was held in St. Stephen's Church, June 13. At this meeting one number on the program was presented by each of the Leagues connected. The prize for the greatest per cent. of increase in membership was awarded to St. James' Luther League, which had an increase of 300 per cent.; that for the greatest per cent. of attendance also went to St. James, with an average of 76 per cent. plus. The annual picnic of the district will be held on August 30 at Oakland Park.

UPPER LEHIGH VALLEY DISTRICT

—The twenty-first annual convention of the Upper Lehigh Valley District Luther League was held in St. Johns Church, St. Johns, on Tuesday and Wednesday, May 23 and 24, 1916. Devotional services at the first session were conducted by Rev. W. P. Barr, of Weatherly. The address of welcome was made by Mr. George Reisenweaver, president of the St. Johns League. The response was made by District president, Ellis Stauffer. There were thirty-three senior delegates, five junior delegates and five pastors registered. The election of officers resulted as follows: President, Ellis E. Stauffer, Audenried; vice-president, George Mahler, Packerton; secretary, Frieda Komatosky, Lehighton; treasurer, Herman Kommosser, West Hazleton; statistician, Mrs. Minnie Getman, Hazleton. The roll of the delegates was then called at which time the delegates reported on the question, "What special work does your League do?" After the session the delegates were served with an excellent dinner prepared by the ladies of the church. The first number on the program at the afternoon session was an outline of Junior Luther League work by the superintendent of the Audenried Junior League. This was followed by a discussion of the Junior work. A paper was then read which was prepared by the Conyngham League on "What Does the Luther League Stand For." The following points were emphasized: The Luther League charter requires that the members be members of the church. The League leans on the church for support. Without that support we indeed could do very little. A very important work the League can do is to see that our young people are educated in Christian schools. The duty of our schools is to develop the spiritual side of character as well as the mental and physical sides. Jesus' command to teach was given to the disciples, not to the Roman government. Therefore upon the Christian Church rests the duty to see that God shall be retained in our knowledge and shall be honored and glorified. The next number on the program was prepared by the Palmerton League. Rev. W. H. C. Lauer gave a short talk on the devotional element in the Luther League. The devotional services in the evening were conducted by Rev. F. T. Esterly, of Christ Church, Hazleton. The address was delivered by Rev. John C. Mattes, of Scranton. He had as his subject "True Lutherans." The session closed with the singing of the rally hymn. In the morning, May 24, devotional services were conducted by Rev. Reichard, of Packerton. Greetings were read from the State president. A topic was discussed, "Problems in a Rural Church—How Can the Luther League Be a Benefit?" Another topic, "Problems in a City Church—How Can the Luther League Be a Benefit," was presented. The convention then adjourned till the fall when it will meet in Christ Church, Hazleton. Mr. Harry Hodges was a convention visitor.

GREENSBURG DISTRICT

—Tuesday evening, June 22, the Penn Luther League, at Penn Station, held a parcels post social which was a decided success. The invitation was written in verse.

## MARYLAND

—The Luther League of St. Luke's Church, Rev. C. F. Bergner, pastor, at its regular weekly meeting Friday evening, June 23, installed the following officers: President, Millard Hughes; vice-president, Esther Roeder; secretary, Margaret Eichner; treasurer, Albert Shade; pianist, Esther Roeder; assistant pianist, Naomi Bradour. At this meeting the mem-

bers of the confirmation class of 1916 joined the League.

BALTIMORE DISTRICT

—The Luther League of Calvary Church, Rev. Foster U. Gift, pastor, presented a play May 11, which netted the League $80. The Junior League held its picnic at Druid Hill Park, June 3.

## DISTRICT OF COLUMBIA

—The quarterly meeting of the Luther League of the District of Columbia was held on June 2 in St. Mark's Church. Dr. Charles F. Steck made the address on the subject, "Why I Am a Lutheran." The address was a most timely and inspiring one. At the business session of this meeting several delegates were elected for the convention of the Luther League of America, to be held in Toledo, Ohio, August 15 to 17. Great interest is manifested in the Luther League work and special services are being arranged, with this special service as the beginning, in view of the great anniversary to be observed in 1917. The young people are awakening to their opportunities along this line with remarkable interest and activity.

## OHIO

NORTHWESTERN DISTRICT

—The convention of Northwestern District Luther League was held May 23 at Bryan. The opening service was conducted by Rev. A. E. Bell, of Toledo. The convention sermon was delivered by the Rev. William H. Shepfer, of Defiance, his subject being "The Enemies and Arms of the Christian." After the session dinner was served to the delegates and visitors in the basement of the church. At the afternoon session devotional service was conducted by Rev. E. R. Richards, of Toledo. The address of welcome was given by Mr. A. A. Smith, president of the Bryan Luther League, and Mr. Harry Loehrke, president of the District Luther League, responded. The first paper on the program was read by Miss Irene E. Foelsch, of Defiance, on the subject "The Luther League as a School of Preparedness for Church Activities," in which she said that "The Luther League as a preparatory school should be considered an educational institution and its policies regarded and shaped as such. In comprising a course of study destined to culminate in church membership, we find that the essential points are based upon the scriptures. The most important of these are as follows: family worship to be kept up, church services unfailingly attended, regular participation in the holy communion, a connection with the Sunday school, mission work participated in, a systematic study of the Bible kept up, the congregation financially helped in a systematic way, and the pastor and elders assisted in calling upon and welcoming new members. If this course were to be adhered to by the numerous individual members of our league, the result would eventually be —increased church activity." The next paper was read by Miss Marie Arnold, of Bryan, Ohio, on "The Luther League as a School of Preparedness for Everyday Life," in which she said in part: "Everywhere we go we find the word 'Preparedness.' Not alone of the temporal needs of the people but also of their spiritual needs. It is just a known fact that unless we make some preparation for our work we will get nowhere and in the end have accomplished nothing. But we are being prepared to meet the great things in life right here in the Luther League. In years to come there is to be developed here on American soil a type of civilization peculiar to this nation; there are and will be many religious problems to be solved, in which solution the Luther League will be called upon to take an active part. The organization that can identify itself most completely with the best interest of society and can bring the most potent forces of intellect, heart and spirit and the best fruits of true consecration to the solution of the problems of the present time, will be the church Luther League or other organization that will prosper." The third paper was read by Mr. Emmet Rydman, of Toledo, on "The National Luther League as School of Preparedness for National Church Activities," in which he said: "The young people of our church in a very large percentage are willing to be enlightened to the things that concern the church at large, and in turn are willing to use their influence in awakening this interest in others. How then can we, who are willing, be prepared? If it concerns the young people through the church, then it must be taken on or be made by some system of schooling. Could we organize separately in each local church and carry on the work of preparation as successfully as we could by combined efforts? We cannot. This is an age of organizations. Not only in the church, but in the world—round about us there are organized combinations without number, orderly concentrations of capital, brains and effort. These all tell a story, the truth of which cannot be gainsaid. If useless, if unnecessary, if unwise, if unproductive of result, why then so many? If men in business life combine productive effort to save cost and increase efficiency and enlarge results, why should not the same course be adopted by the church in the utilization of her forces for the accomplishment of the high and holy result for which she strives? Hence, it is, that catching the spirit of the age in which we now live, she is organizing her laity, into associations, when by combination of like energy and effort greater results may be obtained to the glory of God and the extension of His Kingdom. The National Luther League is nothing more or less than the federation and co-operation of the activity and zeal of our young Lutherans for the better and quicker accomplishment of that for which all individually are striving. General discussion followed these papers. Business session followed; when the statistical committee reported a total of 559 members in the district. The delegates elected to the State convention at Alliance were Messrs. H. F. Loehrke, H. Hinckforth, of Toledo; Reed Shepfer, of Defiance, and A. A. Smith, of Bryan, also Miss Bernita Faus, of Waterville. Delegates to the national convention were Mr. H. F. Loehrke, Mr. O. C. Rohde and Miss Catharine Feindel, of Defiance. The evening session devotional services was conducted by Rev. A. O. Becker, of Bryan. The address was delivered by Rev. R. H. Benting, of Toledo. His subject was, "Come Over Into Macedonia and Help Us," upon which he delivered a stirring missionary address. The convention closed with the singing of the rally hymn.

## ILLINOIS

CHICAGO DISTRICT

—The most successful banquet of the Luther League of Chicago was held on Tuesday evening, May 23, at the Hotel Sherman. The many Leaguers met for the reception at 6.30 on the mezzanine floor of this beautiful hotel. President Jonas Foss was among us with his cheer of welcome and our faithful recording secretary, Mrs. Minnie L. Boedecker, of course, was seen everywhere with her usual smile and quick wit.

After an hour's reception, when we were all happy to meet again as Lutherans do, the line of march to the banquet hall was headed by President Foss with Judge Harry Olson, the chief speaker of the evening, followed by the other speakers, officers of the League, and more than 300 Lutherans bent on expectations of a good dinner and a splendid program. President Foss officiated as toastmaster, and gave a pleasant introduction to all the speakers. The addresses were listened to intently by the banqueters until a late hour. Judge Olson spoke on the subject, "Our Country," setting forth the ideals and pointing out the facts in being a good and true American. He suggested that we, as Christians, might do wonderful deeds for our adopted country in this time of European turmoil and American unrest. The Judge is a firm believer in "preparedness" and stated that he felt that no less than three months of each year for boys between the ages of seventeen and twenty-one years should be devoted to military training. Rev. Anda, in his usual eloquent way, spoke on the theme "A Spiritual Force," and gave us to understand that we, as the young people of the greatest religious organization in the world, have a duty to perform. We should use our individual power to spread our religion so that the spiritual force will stand out as the true standard of Christianity. The prophecy, "Our Leaders in 1930," by Mrs. Boedecker, was enjoyed by all. We never knew before just what would happen to us fourteen years hence. It took a clear mind to foretell all the fortunate or perhaps unfortunate events that the future has in store. Mr. Alfred Dahlberg spoke on the subject, "Manhood in the Making," and Miss Abbey E. Ward on the subject, "Womanhood in the Making." Both these young people told us in a straightforward manner the benefits that they had derived by being Luther Leaguers, how the League had helped them in their own lives to do right, and to become real workers in the Master's vineyard. The vocal duet by Misses Mary and Mildred Yarger was excellent. Of course we all enjoyed singing our national hymn, "America," and you could easily note that Lutherans were there by the sweet musical voices that rang out with great enthusiasm. It is indeed a pleasure to attend the Luther League banquets. Let us strive to make them better and greater as the years go on, for surely it is a blessing to us all to come together at least once a year in one body as staunch and earnest Lutherans.

## WASHINGTON—OREGON

—Rev. H. C. Stafford has recently organized a Luther League with a membership of forty-five among the young people of St. Paul's Church, Seattle, Wash.

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To the members of the Luther League of America, who plan attending the Toledo Convention in August, or who contemplate a trip to the Lake Region of Wisconsin and Minnesota, or to the Pacific Coast, The Chicago Great Western Railroad, with its through service east, west, north and south between Chicago, St. Paul, Minneapolis, Omaha, Des Moines, St. Joseph and Kansas City, bids you welcome and invites you to make use of its service wherever and whenever possible.

## LUTHER LEAGUE TOPICS

(*Continued from page 26.*)

Tenth Week
after Trinity. August 27, 1916.

## UNCONSCIOUS INFLUENCE

Ruth 1:16; John 20:8.

DAILY BIBLE READINGS

Monday, August 21: James 2:1-13.
Tuesday, August 22: James 2:14-26.
Wednesday, August 23: James 3:1-12.
Thursday, August 24: James 3:13-18.
Friday, August 25: James 4:1-12.
Saturday, August 26: James 5:7-20.

HINTS FOR LEADERS.

Hymn. Psalm 19:1-14 (read responsively). Gloria Patri. Collect. Hymn.

Scripture lesson by leader, and comment upon the same.

Appoint members of the League to read and comment upon the following Scripture passages: II Cor. 3:2. Matt. 5:14-16.

Have some one give a talk upon The Source of the Unconscious Influence.

Music, sentence prayer and closing with the Lord's Prayer.

(Topic Reviewed by Rev. Paul W. Koller.)

This touching incident of Ruth and Naomi illustrates in a striking way the unconscious influence one life may have upon another. Naomi, by her tender, true life, not only won the love of Ruth, but also led her to her God. We all have some effect on the lives of others. No one can see the end of his acts. Influence cannot be measured. Lives overflow the bounds of mere personal existence. Like a stone thrown into a pool of water, our acts and words go on in an ever widening circle.

*I.—Two Kinds of Influence.*

Every person has two kinds of influence —voluntary and unconscious. That which we purposely exert by our words and acts, and that which flows unconsciously from what we are, do and say. Sometimes we find people belittling voluntary influence as if it was of little account. This is a mistake. We cannot insist too strongly upon the importance of trying to influence others for good. We would fail in our duty to God and our fellowmen if we did not strive constantly to lead them to higher and better living. Evil forces are always actively at work and so must we be.

Equally important, however, is that influence which flows unconsciously from our personalities. Man has this twofold power of effect and expression which connects him with his fellowman. Man is a creature of language—a twofold language. He has speech in a literal sense and also the speech that comes from the expression of his face and eyes. Vocal speech is the door of the soul which opens at will, but the other door stands open all the time and all who see can hear. Through these gates of acts and words and unconscious living the influences

of our lives go out. We must appreciate and use rightly both of them.

*II.—Unconscious Influence Often of Greater Force.*

The Bible is full of examples of the great results coming from this sort of influence. Yet no one is able to compute it. It is power that cannot be measured in amperes and kilowatts. Sometimes, yes ofttimes, it is greater than the voluntary effort to influence. The force of what men say is often destroyed by what they are. The influence we exert unconsciously almost always agrees with our real character. The mightiest forces are often the silent ones, as sunlight, gravity and quiet cold. So, because unconscious influence is silent and quiet in its working, we must not undervalue it. Without question, the men and women who have influenced us most for good, have been those who lived right as well as taught right. Perpetually what we are is streaming forth influencing others. Our moral shadow is as our character.

*III.—Our Responsibility and Duty.*

We might spend our time seeing some of the ways in which this kind of influence works. It would be profitable and interesting to trace it up through child life and see the place that imitation has in children. In a sense we are all children, for we copy the acts of others, good and bad. The important thing for us to consider, however, is our responsibility in this matter of unconscious influence. We are professed Christians. Some of us are teachers in the Sunday School and leaders in the Luther League. The question is not only as to what we are trying to teach others by our words, but what are we teaching by the way we live. What a responsibility this puts upon us of living right in the sight of God and man. The house of ourselves in which we live is transparent. We dare not risk the influence of a character unsanctified by the grace of our Lord, Jesus Christ. To communicate good, we must live the Christ life among men. "What is your life?"

QUESTIONS.

1. Does God hold us responsible for the influence we exert?
2. Should we try to influence others for good?
3. Why is unconscious influence often greater than voluntary?
4. Can those who are influenced place the responsibility upon us?
5. Can we live the best kind of a life without Christ?

## FACTS EXPLAIN OUR GROWTH

(*Continued from page 10.*)

with 57 visitors, making a total of 158. The Buffalo district is the largest district in the State. The enthusiasm shown was remarkable and the discussions on the papers were better than I ever heard. It was the best convention, in my mind, I have been privileged to attend. The addresses and papers showed careful thought and preparation. The large attendance and deep interest taken by delegates proved that our Luther Leaguers are wide awake to the call of our Church for service."

New York has 108 societies with 6,276 members. Contributions for local objects amounted to $4,330.52 and for benevolence to $9,658.64.

A member of the State convention at Buffalo expresses the following opinion of the convention: "We had a fairly good convention. There seemed to be quite an interest shown on the part of the delegates. There was much new material which I had never met before. The signs are encouraging."

*Nebraska*—The Nebraska State convention was held June 21st and 22nd in the First Lutheran Church, Benson. The theme of the convention was "Steadfastness and Service." The President of the State League writes as follows: "The sixth milestone of the State Luther League of Nebraska has just been passed. During these six years of its activity the State League has become a well established institution whose permanency is no longer questioned. Its influence is being felt with telling effect and interest is increasing. The sixth annual convention held at Benson was a decided success. In point of attendance it was excellent. The presence of both the President of the English and the President of the German Nebraska Synods deserves mentioning. Many pastors also were present. All the sessions were full of interest and enthusiasm and our outlook is encouraging."

Rev. F. C. Schuldt was re-elected President of the State League. There are fifteen Leagues with 516 members in the State of Nebraska. This League has adopted a form for reception of members into the Luther League.

The annual Luther League conventions each year gather up the stray ends of our work. They develop new impetus among the members, and from these conventions the members are sent forth with renewed inspiration. Considerable strength and strong support over a wide field is imparted by the lessons implanted at the conventions and the League work is made permanent.